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A HISTORY OF EDUCATIONAL INSTITUTIONS IN MORMON COMMUNITIES OF SOUTHERN ALBERTA

by

Dean Cook
Westlock, Alta.
April 1, 1958.

DIVISION OF SECONDARY EDUCATION

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SYNOPSIS

The author's primary aim in this research project was to investigate the history of secular and religious institutions of learning in the Mormon area of Southern Alberta, and to relate the history of their development, in so far as possible, to general movements which were taking place in Alberta at the various periods in their growth.

A minor aim of the study was to examine these institutions in an attempt to determine to what extent they resembled the modern school in this province. The writer finds that there were various elements of the progressive system of education present in these institutions. The attempt to put into practice ideas similar to John Dewey's concept of "child-centred" activities was noticeable in this area from a comparatively early period.

Thesis
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THE UNIVERSITY OF ALBERTA

A HISTORY OF EDUCATIONAL INSTITUTIONS IN MORMON COMMUNITIES OF SOUTHERN ALBERTA

A DISSERTATION
SUBMITTED TO THE COMMITTEE ON GRADUATE STUDIES
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BY
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INTRODUCTION

The approach to this thesis is historical. The writer, in the first chapter, endeavours to give a brief account of the history of the Cardston area which was settled by Mormon pioneers in the year 1886. In the second and third chapters he discusses the history of the schools in this region which were under Church control until about the year 1897.

The fourth chapter gives an account of the Knight Academy which was operated in the town of Raymond for thirteen years. A description of the curriculum and the extra-curricular activities of this institution gives the reader some idea as to the efforts put forth by the Latter-day Saints to develop the student's talents personality and character as well as his intellect.

The fifth chapter deals with the growth of the public schools in this area between the years 1917 and 1956. This section takes into account some of the general movements which were taking place in the field of education in Alberta during this period. The Mormon efforts to centralize for social, educational and religious advantages are discussed in Chapter VI. These attempts to centralize are related in this chapter to the consolidation movements which were prevalent in the province prior to and during World War I. The latter part of Chapter VI deals with the organization of the large unit of administration

in the Cardston area in 1936 and the expansion of the school systems of the larger Mormon communities.

The seventh and eighth chapters describe the Mormon Church organizations which contribute to the "all-round" development of the student. In these sections the writer attempts to relate the various elements of the Mormon philosophy of education to the theories of certain American and European educationalists who have exercised an influence on the trends towards progressive education both in Canada and the United States.

The writer has endeavoured to relate this study to the general history of this region and to certain movements in the history of education in Alberta. Local data were obtained from old newspapers, bulletins, school board minutes and private interviews with several pioneer teachers and residents of the Cardston area.

Information relevant to the history of the Mormon Church organizations and their administration was obtained from various theses and reference books which are in the libraries of the University of Alberta and the Brigham Young University in Provo, Utah.

CHAPTER I

THE STORY OF THE MORMON MIGRATION INTO SOUTHERN ALBERTA

Although the main purpose of this thesis is to give an account of the development of various religious and secularized educational institutions in the main centres of population in "Mormon Country", the writer feels that it is necessary to devote some space to the history of the Latter-day Saint migration into this area. The section of Alberta which is commonly known to the residents of this province as "Mormon Country" is bounded on the south by the Milk River Ridge, on the west by the Rocky Mountains, on the north by the Oldman River and the south branch of the Saskatchewan, and on the east by the Cypress Hills.

In spite of the fact that the first Mormon pioneers concentrated in this region of the province, and by means of irrigation projects contributed much to the development of this territory, the term "Mormon Country" is somewhat of a misnomer when regarded literally. Only one-third of this area was settled by the Latter-day Saints. The larger cities and many of the towns and villages were populated by pioneers of non-Mormon religious sects.

In Canada and the United States materialistic gain has generally been considered to be the motivating factor behind

the development of a frontier region. However, a student of the history of Utah will undoubtedly agree that the Mormon migration into this state differed from the ordinary frontier movement in the respect that it was motivated by religious rather than economic advantage. Similarly the first movement of the Latter-day Saint settlers into Western Canada was primarily for religious advantages, prompted by political action on the part of the American government.[1] At the same time, however, the movement gave the majority of the emigrant Latter-day Saints an economic outlet for expansion, since the frontiers of the United States were closed by 1890, and all suitable farmland in Utah had been occupied even prior to this date.

The leader of the first Mormon migration into the Cardston area was Charles Ora Card, a pioneer of Cache Valley, Utah. On September 14, 1886, Card left Logan, Utah, to find a new home on British soil for himself and his friends. First travelling through Washington, Oregon and Southeastern British

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[1] Joseph F. Smith, Essentials in Church History, Salt Lake City, The Desert Book Company, 1946, p. 592.

The Edmunds Bill.

In March 1882, the American Congress passed a bill known as the Edmunds Bill, introduced into the senate by George F. Edmunds of Vermont. This measure not only made punishable the contracting of plural marriage, but also polygamous living, which was designated as "unlawful cohabitation". The punishment for contracting a plural marriage remained the same as in the law of 1862 -- a fine of five hundred dollars or imprisonment for five years, or both at the discretion of the court.

Card and some of the early settlers of the Cardston area had violated the Edmunds Bill and were subject to prosecution south of the Canadian border.

Columbia, he proceeded to journey through Calgary on his way to Southern Alberta, and on October 24, 1886, he camped at the mouth of Lee's Creek, the present site of Cardston.[2] With Card on this early expedition were Bishop Isaac Zundal and Elder James W. Hendricks. These men had been advised by the President of the Mormon Church in Utah, John Taylor, to seek a new haven in Canada rather than one in Mexico. Taylor was born at Milnthorpe, England, and he had come to Eastern Canada where he lived for a number of years before his conversion to the Latter-day Saint Church. Consequently his patriotic sentiments toward Britain at this time were still strong.

Card and his associates, having been guilty of violating the Edmunds Act passed by the American Congress in 1882, saw in this spot on Lee's Creek a haven of retreat, where they could be free from government prosecution south of the Canadian border. In this area they could rear their families in accordance with their religious convictions. In May, 1887, Card, Thomas E. Ricks, Thomas Smith and Neils Monson took "squatters" rights at the present site of Cardston. On June 3, 1887, the main company of emigrants arrived -- ten families which comprised forty-one persons.[3] "In this party were Card's wife, Zina

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[2]Department of Economic Affairs, Economic Survey of the Town of Cardston, Bulletin, Edmonton, 1952, p. 2.

[3]Ibid.

Young (daughter of Brigham Young who led the Mormons into the Utah Valley), his two year old son Joseph Young and stepson Stirling Williams".[4]

The land was immediately surveyed by E.R. Miles, and re-surveyed by J.S. Dennis in 1887. The construction of homes began at once. The first home was occupied by Thomas R. Leavitt. In later years the possibilities for farming and ranching in this area attracted many more Mormon settlers to such outlying areas as Hartley, Glenwoodville, Hill Spring, Mountain View, Leavitt and Woolford. The community of Aetna, near Cardston, was at first settled by Scandinavian non-Mormons, but many of these residents later subscribed to the doctrine of the Mormon Church.

The northeastern section of the Latter-day Saint territory was settled after the Cardston area; the motivating factor behind the migration into this vicinity was economic rather than religious. Here the pioneering movement centred around the area which is known as the community of Raymond.[5] The growth of the communities of Raymond and Magrath was influenced by two factors -- the discovery of coal at Lethbridge and the establishment of the group of Mormon pioneers on Lee's Creek in Cardston.

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[4] Ibid.

[5] Department of Economic Affairs, Economic Survey of the Town of Raymond, Bulletin, Edmonton, 1952, p. 2

These pioneers had had experience with irrigation in their native Utah; and seeing its advantages in this partially arid region of Southern Alberta, they were instrumental in drawing the attention of the directors of the North West Irrigation Company to its possibilities in this area.

The coal mines were first discovered at Coal Banks, now Lethbridge, by Nick Sheron in 1870. Sir Alexander Galt, his son Elliot and C.A. Magrath, employee of the Department of the Interior and of the future North West Irrigation Company, became interested in the coal mining industry in Lethbridge, and they were responsible for the first narrow-gauge railway entering the Raymond district in 1901. This railway helped to make the region attractive to new settlers from Utah and elsewhere, since it made connections with the old Fort Benton trail and entered the City of Great Falls, Montana.

The Galts, along with Sir Clifford Sifton, minister of the Interior, proposed to bring about irrigation in the Lethbridge district. With the help of C.A. Magrath, for whom the town of Magrath was named, a scheme was devised through consultation with the heads of the Mormon Church whereby irrigation canal construction could be tied up with land settlement. This project was to provide employment for the Latter-day Saint settlers coming into the Cardston, Magrath and Raymond areas.[6]

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[6] Ibid., p. 3.

In the latter part of 1897 an agreement was reached whereby Church members would construct irrigation canals, accepting half payment in cash and half payment in land at $3.00 per acre. In 1898 work on the canal headwork began at Kimbal, near Cardston, and just after the turn of the century, water was being spread over farms in the Magrath, Raymond and Stirling areas. These irrigated farms attracted to the vicinity additional settlers who made their homes alongside those who had been employed by the irrigation company for canal construction.

The townsite of Raymond was chosen by Jesse Knight of Tintic, Utah. Knight had recently come into possession of great wealth in the coal mining industry. In 1901, as he was riding over the new railway line with C.A. Magrath, he thought of the possibilities for settlement in this region. By August 11, 1901, Jesse Knight had encouraged about 150 settlers to arrive in Raymond.[7] Through the investment of part of his money in the Knight Sugar Factory in 1902, he provided the means by which the group could provide a living for themselves. The town was named after Jesse Knight's oldest son, O. Raymond Knight, who later became a prominent citizen of the settlement and the organizer of the first stampede in Raymond and in Canada.

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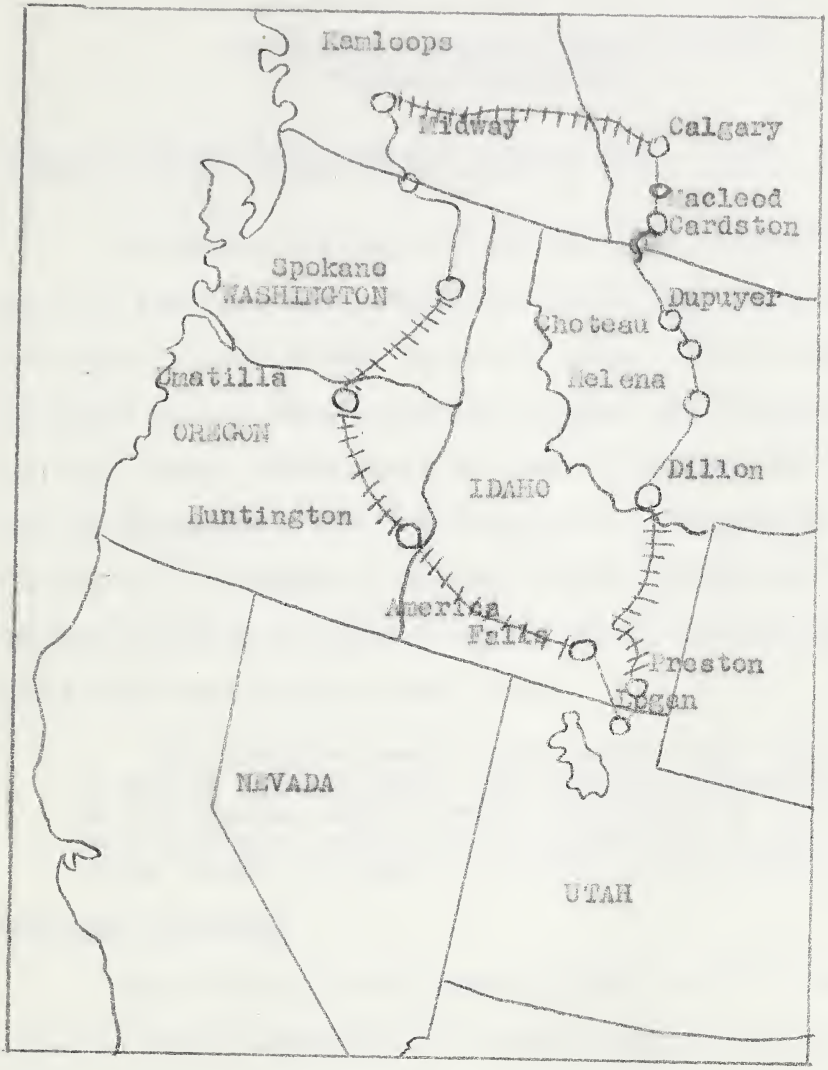
[7]The Jubilee Committee, The Golden Jubilee of the Town of Raymond, Bulletin, Raymond, (June 30, 1951), p. 3

[8]Ibid., p. 11.

The town of Raymond grew very rapidly. In Raymond, as well as in the Cardston and Magrath areas, the majority of these pioneers were born of Anglo-saxon parents, and they had the advantage of being able to speak the English language. The remainder of the settlers were converts to the Mormon Church who had emigrated from Germany and the Scandinavian countries. With them they brought industry as a part of their ethnic heritage which enabled them to cope with the numerous problems encountered in a frontier area. Homes sprang up daily, and it was difficult to obtain lumber fast enough to meet the demands of the new settlers. A one-room church, which was financed by Jesse Knight, and a school house were among the first public buildings to be erected. It is to the growth of such educational and character-building institutions that the remainder of this thesis will be devoted.

MORMON EXPLORATION TRIP AND RETURN TO UTAH



CHAPTER II

THE FIRST PIONEER SCHOOLS IN THE MORMON COMMUNITIES

PIONEER SCHOOLS UNDER CHURCH CONTROL 1888 - 1897

Documents dealing with the history of the Mormon Church point to the fact that within the Church the education of the individual played a very important role. Even in the midst of confusion during their migration across the "Plains" towards the Utah Valley, this phase of their religious and social life was not neglected. Stories relating to this period in their history give evidence of the fact that classes were conducted for the children in covered wagons where instruction in the three "R's" and religion was given:

> The Prophet Joseph Smith taught that the glory of God is intelligence, and from the organization of the Church, schools were conducted for the members who were instructed to obtain out of the best books 'words of wisdom' by study and by faith.[1]

Teaching Personnel

On arriving in Southern Alberta in 1887 these early pioneers found themselves at a loss without the organized school system to which they were accustomed in Utah. However, schools were held in this area while the province was still a part of

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[1]Joseph F. Smith, Essentials in Church History, Salt Lake City, The Deseret Book Company, 1946, p. 511.

the North West Territories. Jane E. Woolf, who later became Mrs. Bates, was appointed to be the first teacher. Miss Woolf kept her school in a room of one of the first log cabin homes to be constructed in the community of Cardston. She taught in this private home from February 1888 until January of the year 1889 when the first small meeting house was completed. With the construction of this building, which was to serve the residents of Cardston as recreation hall, church house and school, more classroom space was available, and some attempt was made by Card and his Church Council to organize a graded school in order that a more specialized training could be given to the students within the facilities available. Two teachers instead of one were now "called and set apart", as was the religious and democratic custom of this people when matters of common interest were at issue.

As more Mormons arrived, the need for additional teachers became more pressing as the school population increased. Thus Card and his Church Council "set apart" two additional teachers, Stirling Williams and Mrs. Louis Taylor, to fill the new vacancies. The meeting house in which these pioneer classes were taught continued to serve as a school until Cardston School District No. 457 was organized on September 30, 1897.

There is very little in the early records of this community to indicate that these pioneer teachers had had any professional training. However, the following passage, dealing

with the history of education in Utah, would indicate that university and high school education was available in their native state long before their migration into Canada. The passage states:

> In February, 1850, the legislature of the provisional government chartered the University of Deseret (now the University of Utah) somewhat on the lines of the University of Nauvoo. In the spring of 1851 district school houses were built in most of the wards[2] of Salt Lake City. As the territory in Utah increased in population Brigham Young founded a number of Church schools. Among these were the Brigham Young Academy at Provo, the Brigham Young College at Logan and the Latter Day Saints University (now High School) at Salt Lake City.[3]

Stirling Williams was the only one of the original pioneer teachers who remained with teaching long enough to secure certification. He attended the Regina Normal School where he obtained a certificate which permitted him to teach in the schools in the North West Territories. He continued to teach for a number of years in Latter-day Saint communities.

School Programme and Teaching Conditions

There are scant documents to which the writer could refer in order to obtain information relating to the first school at Cardston. Conversations with relatives of some

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[2]The term "ward" refers to a congregational unit of the Latter-day Saint Church. A ward usually consists of approximately five hundred members.

[3]*Ibid.*, p. 571.

of the pioneer pupils would indicate that the elementary school taught by Jane Woolf was conducted similarly to the "dame schools" with which, undoubtedly, the Mormons were familiar in the New England States where the Church was first organized. During the summer months it was only the smaller children who were kept at their books. These primary students numbered at the time only seventeen.

There was no regular course of studies published for the teacher's guidance. Each teacher was left to his own devices in designing a programme of studies which could be adapted to the age level of the pupils entrusted to him. The subjects in which instruction was given were: reading, writing, arithmetic, spelling and the fundamentals of grammar. Spelling "bees" as a means of entertainment were very popular at this period, particularly on Friday afternoons. As in all schools under Latter-day Saint administration the students received a through training in public speaking. This phase of the child's education has always been emphasized in the Mormon Church since it is desirable that all Church members acquire the art of delivering public Church sermons in the ward, as well as in the Mission fields both at home and abroad.

Williams found that in the senior room the classroom atmosphere was generally permissive and that the scholars worked with much enthusiasm. The enrollment was much higher during the

winter months when inclement weather conditions caused outdoor work to be discontinued, thereby making it possible for the older boys in the community to attend classes.

In the senior room discipline was apparently more informal than that in the junior room or readers (the pupils were divided into four readers as were the schools in some districts of Ontario at this time). The students were required to stand when questioned, and whenever a recitation was in order, they were likewise required to rise. In this manner they were taught respect for authority. Since books were at a premium most of the senior classroom instruction consisted of informal discussions. The teacher during this free discussion period endeavored to impart what worldly knowledge he possessed to his pupils.

These early pioneer schools in Mormon centres were supported at first by "good will" offerings which the head Church in Salt Lake City matched "dollar for dollar". The equipment, compared with that found in modern schools, was very inadequate. It consisted mainly of rough tables and benches donated by parents, a small blackboard and a supply of chalk for the teacher's use, ink for the older pupils' use when they were required to write in "copy books", and slates for the diagramming of sentences, making calculations and doing map work. Text books, donated chiefly by the parents from their supply brought up

from Utah, were few, but they were supplemented by additional books which were purchased in Lethbridge. There were no compulsory laws governing the attendance of pupils at school; the parents were, nevertheless, encouraged to see that their children took advantage of the meagre educational opportunities available.[4]

PIONEER SCHOOLS UNDER STATE CONTROL AFTER 1897

Political Movements in the West

Between the years 1897 and 1905, when part of the North West Territories became the province of Alberta, some of the schools in the Latter-day Saint communities were rapidly passing from the first phase of their development in which they were dominated by Church control. During this period in their development they were organized into school districts under the supervision and administration of the Council of Public Instruction of the North West Territories. A good portion of the teachers' salaries at this period was being advanced by the Territorial Government to help defray the cost of education to the pioneer districts. The following passage outlines in a general way the manner in which these grants were allotted:

> By the Ordinance of 1888 a definite percentage of the teacher's salary was assured to each school district, the grants being distributed as follows:
> (1) To every school having a daily average attendance

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[4]Archie G. Wilcox, The Founding of the Mormon Community, (Thesis, March 15, 1951), p. 83.

> of not less than six pupils there was granted 75 per cent of the teacher's salary if the teacher held a first class certificate; 70 per cent of the salary if the teacher held a second class certificate, and 65 per cent if the teacher held a third class certificate.[5]

There was a movement at this time in the North West Territories to encourage the hiring of professionally trained teachers and to discourage the employment of unqualified teaching personnel in the classrooms. The following passage pertaining to Inspectors Reports states:

> In the intervening years between 1886 and 1890 perusal of inspectors reports reveals there was an able inspector by the name of Rothwell in Assiniboia. He recommended more advanced professional training. To him the greatest weakness was the habit prevalent among school boards of hiring untrained teachers for the younger children. He recommended that the Normal School courses last ten weeks only, but that there be a written examination at the end of that period. He also recommended that there should be an opportunity during the Normal School term for practical teaching before approved judges.[6]

Teaching Personnel

The movement towards the professional training of teachers in the West had its effect upon the appointment of teachers in Mormon wards. Passages from booklets dealing with the history of this area from 1887 to 1900 indicate that in all wards except Cardston the schools were generally staffed with

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[5]Isidore Goresky, The Beginning and Growth of the Alberta School System, "Unpublished Master's Thesis, University of Alberta, 1944." p. 51.

[6]Ibid., p. 68

licensed teachers of non-Mormon faith. The following is a list of Latter-day Saint communities and the names of the first licensed teachers who came frequently from Eastern Canada to staff these schools:

Leavitt -- Miss Tracy Ball
Aetna -- A. MacDonald
Stirling -- M. Schutt[7]
Magrath -- Zebulon Jacobs

Zebulon Jacobs was the second licensed teacher to be recruited from amongst the ranks of the Latter-day Saints. He had attended the Regina Normal School where he obtained certification which permitted him to teach in schools of the North West Territories.[8]

Teaching Conditions

Until the year 1902 teaching facilities in the public schools under state control were no less meagre than those found in the earlier religious schools. The first school in the Magrath ward was held in the upper story of the Head and Harker Mercantile Company store which was later used as a livery stable. The teacher's task was a difficult one, since the classroom seated some forty students from six to twenty

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[7]The Cardston Jubilee Committee, Picturesque Cardston and Environments, Bulletin, 1951, pp. 26 - 32.

[8]The writer obtained this information from Sylvester Low, Cardston, Alberta.

years of age. It had been some time since some of these students had had the privilege of attending school, and as a result they were not accustomed to the routine of ordinary classroom procedures. The classes in the smaller communities of Leavitt, Mountain View, Aetna and Stirling were likewise held in any building available such as spare rooms in private homes or the upper story of a grocery store.

During the year 1902 construction plans were underway in the two communities of Magrath and Raymond for the erecting of two public school houses which could be used solely for the purpose of education. In Raymond, that year, a four-room two storey building was completed on the east side of main street. This building served as a school until the large twelve-room brick building was erected in 1910 at which time the original frame structure was sold to the Second Ward Mormon Church in Raymond. It later became the Buddhist temple when the Japanese began to concentrate in this area.

In Magrath a rather pretentious frame structure behind the home of Earl Tanner became the community's first public school house. This building provided ample space for some time for four classrooms. However, as more settlers began to arrive from Utah and elsewhere into the Magrath area, space had to be provided for two additional classrooms. Thus two temporary classrooms were located on the stage of the First Ward Church

(now the assembly hall). A curtain was drawn between the two classes as a means of separating them, and the students were housed in this manner until the present public school was erected in the year 1909. Magrath was recognized as a school district of the North West Territories on July 9, 1901, and was given the number 620. This date was one year prior to the date on which the neighboring community was recognized as the Raymond School District No. 700.

Teacher Supply

The years 1896 - 1905 were a period of rapid expansion in the Canadian West. With the great influx of immigrants into this region came the usual shortage of teachers which accompanies every excessive increase in population. When the Liberal government came into office in 1896 the national immigration figures for the year had reached about sixteen thousand. By 1905 the annual figure was almost a hundred and fifty thousand. A large proportion of these immigrants entered the West thereby creating new problems. Towns and cities grew up rapidly thus creating demands for new schools which lacked teachers to staff them. From a total of 564 schools in operation in 1901 in the North West Territories the number grew until the total reached 1,459 regularly formed districts in 1905. Two hundred and thirty-seven new districts were formed in the year 1904. The demand for teachers to staff these new schools was so great that the

Normal Schools were forced to hold two sessions instead of one. Even then teachers had to be brought in from other provinces.[9]

An attempt was made by Mormon communities to secure fully certified Canadian teachers from the eastern part of Canada -- mainly from the Maritimes and Ontario. When Magrath first became recognized as a school district a principal, Mr. Hartley, was secured from Prince Edward Island, and a lady assistant, Miss MacDonald from Ontario, was employed to help with the instruction of the younger children. The school district of Raymond staffed its first four-room school with teachers from the Maritime Provinces. The first teachers employed by the Raymond School Board were the Misses Middlemiss, McLeod and Scott. The first principal was B.F. Keiller.[10]

RELATIONSHIPS EXISTING BETWEEN MORMONS AND OTHER PIONEERS

Historical accounts show that during the early pioneer era there was a great deal of misunderstanding existing between the Latter-day Saints and other pioneers of non-Mormon sects near MacLeod and Lethbridge. The pioneers of other religious denominations were suspicious of the Mormons because of their

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[9]Goresky, op. cit., p. 84

[10]Department of Economic Affairs, Economic Survey of the Town of Raymond, Bulletin, Edmonton, 1952, p. 3.

religious and social customs and their so-called method of communal settlement. The Mormons in return were at first intolerant toward non-members who lived amongst them. This misunderstanding made public relations between non-Mormon staff members and parents somewhat difficult at first. However, excerpts from historical documents point to the fact that the process of assimilation between Mormons and non-Mormon teachers was gradually improving by 1905.

Competitive sports have always played an important role in Mormon recreational activity. Through sports and other community social functions which are so popular in a pioneer area, school teachers and the members of the districts were gradually brought to the point of mutual understanding.

Probably the fact that the Latter-day Saint people were quick to organize school districts under the supervision of the territorial government, and that they generally did not resist instruction from certified non-Mormon teachers did much to improve the relationships between themselves and other frontier groups of different religious beliefs and social customs. The fact that the English language was primarily used as their mother tongue in the early pioneer schools has given the Mormons a decided advantage in adapting to the Canadian frontier. Amongst some of the other ethnic groups of Western Canada, who resisted the use of English in their schools, the process of assimilation was much slower.

SUMMARY

As early as 1888 the Mormons had established schools in Southern Alberta. These schools were manned by teachers who were "called and set apart" by the Church leaders. Although the amount of academic and professional training these teachers had had is questionable, they w ere able to teach Mormon doctrine to the students and to give them some instruction in public speaking. These two phases of education are two tenets of the Mormon philosophy of education.

These early pioneer Church schools paved the way for the pioneer state controlled schools which were established in this area in 1897 under the Council of Public Instruction of The North West Territories. The social programme sponsored by Mormons and the fact they are English speaking people have probably been instrumental in improving relationships between themselves and other frontier groups with whom they came in contact.

CHAPTER III

DEVELOPMENT OF EDUCATIONAL INSTITUTIONS IN MORMON COMMUNITIES UNDER GOVERNMENT ADMINISTRATION FROM THE TURN OF THE CENTURY UNTIL 1916

EARLY TEACHING CONDITIONS AS DESCRIBED BY PIONEER CARDSTON TEACHERS

Although most of the outlying Mormon wards readily organized into school districts under the supervision of the territorial government, the town of Cardston was at first somewhat reluctant to employ licensed teachers in place of uncertified Mormon teachers. It was Mr. Haultain, who at one time practised law in Fort McLeod, and who by 1900 had become the outstanding personality in the struggle for autonomy in the West, who stressed the need for licensed teachers in all schools of the western Canadian frontier. Haultain had spent some time while he was the territorial premier endeavouring to secure from the dominion government increased grants for education.

In 1896 a commission was sent out by Haultain to review the school situation in the community of Cardston. It was recommended by this commission that certified teachers be employed in all classrooms of this community. Card, primarily because of religious reasons, resisted the recommendation that licensed teachers be employed in Mormon schools. Since the

year 1888 the Mormons had been employing their own people who were able to give religious instruction to the children. If non-Mormon teachers were placed in the school, religious instruction probably would be excluded from the school programme.

There is also the possibility that Card could have objected to a public school because of financial reasons. Since the migration of the Latter-day Saints into Canada they had been employing uncertified teachers at five dollars per week for ten week terms. Teachers of the state schools in outlying areas were receiving forty dollars per month, and principals of a two or three-room school were paid at the rate of ninety dollars per month for a ten month school term.

The fact that most of the pioneer residents of the community were hard-pressed for money can be easily understood. Vern Shaw of Cardston, who was an employee of the Royal Canadian Mounted Police force, and who helped to escort both Mormon and non-Mormon pioneers to their respective communities, describes the plight of the majority of these early settlers as being destitute -- "their only goods and chattels being a cow or two and possibly a few chickens and pigs". It is not unlikely that in a frontier area such as this one any proposal for increasing school expenditures would be frowned upon.

Card, realizing that the organization of school districts under the supervision of the Territorial Council of Public Instruction was inevitable, consulted with W. Everard Edmonds as to the organization of such a public school. Edmonds, now living in Edmonton, was at the time teaching in the district school at Mountain View. He had followed William Adams as teacher in this school when the latter resigned in June 1896. En route to Mountain View from Lethbridge he had made the acquaintance of Card while passing by stage-coach through Cardston to his school.

Edmonds recalls that Card was extremely jubilant when the former told him that the territorial government could obtain sufficient funds from dominion grants for education to pay seventy per cent of the teachers' salaries. He immediately organized a school board with himself, H.S. Allen and John Woolf as trustees. Edmonds remembers that H.S. Allen at this time was business manager of a store in Cardston. Card, as chairman of the school board, asked Edmonds to become the first principal of the two-room district school in Cardston. The latter accepted the position at a salary of ninety dollars per month for a ten month term.

Edmonds, as principal of the Cardston school, instructed in the senior room; he was assisted by H. Noble who took charge

of the junior classes. The larger eight-room frame school house on "school hill" in the town had not as then been constructed, and the school was kept in the meeting house. The classes and curriculum followed an organization patterned after the Ontario school system. The divisions were referred to as standards, which in the lower age range w ere divided into parts with junior and senior classes.

Edmonds remarked that in his department there was an average daily attendance of seventy pupils. The daily attendance in the senior department was much smaller than that in the junior. Noble had to cope with a daily average attendance of one hundred students in the junior section. With such a large enrollment the teacher had but little time to spend concerning himself with the "individual differences" of pupils about which one hears so much in modern classrooms. Most of his time was utilized instructing his classes in the fundamentals in a rather impersonal manner. Edmonds remained as principal of the Cardston school until April 1, 1898, when he recalls that he resigned and left for the Klondike. He was succeeded by John T. Ross, who later became the Chief Inspector of Schools for Alberta and who in 1917 was appointed Deputy Minister of Education for the province.

Ross remained in the employ of the Cardston School board for two terms. During his period of employment in Cardston, Ross was at first assisted by a Miss Martin from Ontario. Miss Martin was succeeded in September of 1899 by Margaret Franks of Strathroy, Ontario. Miss Franks later became

Mrs. Vern Shaw, and at the present time resides in Cardston.

A conversation with Mrs. Shaw proved to be very enlightening to the writer as to the teaching conditions existing in the West at the turn of the century. Some of the teachers coming from Eastern Canada were trained at the Toronto Normal School. Mrs. Shaw remembers that she procured her teaching position through the Regina Agency which at that period placed the teachers in the West. There were one hundred three Normal trainees in her class, and of these four were placed in schools located in the Cardston area.

Mrs. Shaw relates that she had known of Latter-day Saints near Kitchener and London, Ontario, who were members of the Reformed Church of Jesus Christ of Latter-day Saints referred to by the Mormons as Josephites. It was with some apprehension that she regarded her new school at Cardston when an elderly lady at the Lethbridge Hotel in that city informed her that she was going into a Mormon community. The only knowledge she had regarding the Mormon religion was that the Church had been headed by Brigham Young, and that polygamy was practised. She was much relieved, however, when the same woman told her that there was a Presbyterian congregation in Cardston under the leadership of a Reverend Gavin Hamilton.

Having been accustomed to the amenities of city life in the more densely populated East, Mrs. Shaw found that she

was compelled to adapt herself to many rugged conditions in the West. The fifty miles' distance from Lethbridge to Cardston was made by stage-coach. The meeting house in which she taught school was a log structure where the community centre now stands in this town. The hall in the centre of the log structure served as the Latter-day Saint Relief Society room. Once weekly the pupils' desks had to be replaced by large, rough benches in order that religious services could be held in the building. There were some one hundred seven pupils enrolled on her register in the first three parts, which today would correspond roughly to the first three grades. Slates instead of scribblers were used, and the readers came from Ontario. The schools accepted beginners of five years of age in those days, and the age range in her class ran from five to fourteen. Since the unqualified teachers who had preceded her had followed no prescribed programme of studies, the foundation their students had received in certain fundamental subjects was very inadequate. Thus boys and girls of twelve and fourteen years of age were commonly found in the primary grades attempting to gain instruction in certain basic principles before they could proceed to a higher standard.

Mrs. Shaw recalls that frequently windows were missing from the log structure, and as a result the temperature of the room was often much below normal. The rooms were heated by the

proverbial "pot-bellied" stove. The smaller children did not attend school during the colder part of the winter because the rude shelter from the weather, provided by the log structure, was too inadequate. As a result, during the cold part of December and January, the teacher in the junior department was allowed a winter vacation. When she returned from her first vacation to resume the next session in February, a third teacher, a Mr. Wright, had been appointed to teach in her former classroom. Wright took charge of the intermediate students, and she was required by the board to teach the younger pupils in a room above one of the stores.

Mrs. Shaw states that she can look back on her year on the Cardston staff with a great deal of pleasure. Although teaching conditions at this period were difficult, she has since received much mental satisfaction from the fact that a number of her young scholars have done reasonably well in life. Among these, her first students, she mentioned the names of J.H. Blackmore, Social Credit Member of Parliament at Ottawa, Golden Wolf, a professor of modern languages at the University of Utah, Lafayett Hyde, a professor of sociology at the University of California, John Glenn, a successful physician and surgeon in New York City, and Seth Nelson, who at the present time is practising law in Cardston. Mrs. Shaw remembers that the general run of her students from her large, overcrowded classroom turned out to be successful ranchers and farmers.

[illegible]

[illegible]

[illegible]

THE ORGANIZATION OF THE FIRST PUBLICLY OWNED SCHOOL IN CARDSTON

The first Cardston public school was a part of the MacLeod inspectorate which was at that period under the supervision of Inspector Tom Perrett, who became the principal of the Regina Normal School. Prior to 1898 there had been no high school courses taught in the Cardston school. John T. Ross, during the years 1898 - 1901, taught the first secondary school subjects to be offered in this community. Ross remained with the Cardston district for a short period after the eight-room frame school house was constructed east of the present public school in the year 1900. He was succeeded as principal by a Mr. Sly. A Mr. Cameron, who at the present time is practising law in Lethbridge, followed Sly as the principal of the Cardston school.

In the first publicly owned school house, in which these men acted as principals, both high school and public school courses were offered. In the building there were eight classrooms; four were located on the first floor and the remaining four were on the second. Two of these classrooms were set aside for instruction on the secondary level. There were no twelfth grade courses taught at this period. Students who desired instruction on this level were obliged to attend the larger city high schools where academic instruction was offered for the benefit of twelfth grade students. Cardston students usually

attended the Lethbridge and Calgary schools in order to obtain their senior matriculation.

The programme of studies followed by the schools in Cardston and other Mormon communities at this period was in line with that followed by other schools located in the North West Territories. After the old Board of Education had been replaced by the Council of Public Instruction for the North West Territories the schools were placed under a unified system of education. Dr. D.J. Goggin was appointed superintendent of education for the territories. All important questions relevant to school administration were left in his hands. There was to be a common inspectorate, common examinations and uniform qualifications for teachers. There was likewise to be an approved list of recommended textbooks. The following passage states:

> The first course of studies used in Alberta was drawn up in 1902 by Dr. D. J. Goggin, a member of the Council of Public Instruction for the North West Territories. This programme covered the full range of our present system of grades from one to twelve. Standards I to V covered the range from Grades I to VIII and Standards VI, VII, VIII correspond to our present grades X, XI, and XII. Dr. Goggin's system of standards was the old Ontario system of five classes and five readers in the public school.[1]

In 1905 the province of Alberta was formed from the North West Territories. Although the old territorial regime passed away, Dr. Goggin's system remained in effect in the new province. The following subjects were offered on the

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[1]Figur, Berthold, An Historical Survey of Basic Concepts to Progressive Education in Alberta, (Thesis 1950), p. 144.

provincial course of studies. In Standard V examinations were held in grammar, spelling, literature, arithmetic and mensuration, geography, history, algebra, drawing, composition, British and Canadian history and bookkeeping. Departmental tests were also given in pedagogy. This test was not, however, for the ordinary high school student. It was a test given to teachers who were permitted to teach on a third class certificate or permits and who were desirous of raising their teaching qualifications. In Standard VII courses were offered in arithmetic and mensuration, geography, drawing, algebra, English literature, general history, chemistry and animal life. Standard VIII courses included animal life, chemistry, history, algebra, English poetry, trigonometry, physical science, German, French, and Latin.[2]

In 1912 Dr. Goggin's course of studies was rewritten by a committee under Dr. H. M. Tory, first president of the University of Alberta.

Under the new system, which was introduced in 1912, provision was made for the range of grades from I to XII. The average public school student now required eight years to complete eight grades instead of five years to complete five standards, comparable to what is now eight grades.

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[2]The Alberta Star, Cardston, June 11, 1909.

MORMON EFFORTS TO STAFF THEIR SCHOOLS WITH LOCAL TEACHERS

The point has already been made that the Latter-day Saint people preferred their own teachers in their schools, since they desired that their children receive religious instruction in Mormon doctrine. By 1904 they had succeeded in persuading two of their members, Stirling Williams and Zebulon Jacobs to attend the Normal School at Regina in order to receive certification for teaching in the schools located in the North West Territories. In that part of the territories known today as the province of Alberta there were no teacher training facilities at this early period.

The following passage refers to the expanding school system during the year 1905:

> The province of Alberta was formed on September 1, 1905. It inherited a rapidly developing system of schools in this year -- there being some 600 schools. The first Alberta government assumed its duties in regard to education with zeal and enthusiasm. Within the first year 144 new school districts were organized and schools built. The province was being rapidly settled even though many of the immigrants were of non-English racial origin knowing nothing of the English language and very little of the British customs and traditions.[3]

With the rapid organization of more school districts came the problem of obtaining sufficient teachers. A Normal

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[3]Isidore Goresky, The Beginning and Growth of the Alberta School System, Thesis (May 1944), p. 99.

School was opened in Calgary in 1906 under the principalship of G.J. Bryan. Almost immediately the instructors of the Normal School began to press for a longer period of training, but this reform did not take place for many years. With the scarcity of teachers the Department was not too careful about qualifications. Two normal sessions were held during 1907. In the next year the Calgary Normal School building was completed, and a practice school organized.[4] A new Normal School was built at Camrose in 1912, and classes were organized under the principalship of Dr. J.C. Miller. As a result of these efforts the supply of teachers by 1914 became sufficient to meet the demands.[5]

Before the establishment of the two Normal Schools in Alberta the Mormon Church in Southern Alberta encouraged Utah teachers to come to Canada and staff schools in Latter-day Saint communities. Some of the licensed Utah teachers who accepted these positions in the Cardston area were Robert Nelson, Lura Redd and Mary Rhodeback. These two women secured positions with the Raymond school board shortly after their arrival in Canada.

After the Alberta Department of Education opened the provincial Normal Training School at Calgary, Mr. Wood of Card-

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[4] *Ibid.*, p. 103.

[5] *Ibid.*, p. 104.

ston began a recruitment campaign among the Latter-day Saint youth to encourage young students to enter the teaching field. He succeeded in persuading J.W. Low and Wilford Woolf to take their Normal training at Regina. With his encouragement Addie Robinson, Hilda Peterson and William Smith consented to attend the Normal School in Calgary. At this period the Normal students entering the school in September attended until the Christmas vacation in order to obtain teacher certification for the province. Melvin King from Raymond entered the Normal School during the same session as that attended by the Cardston group. This group of students received financial backing from loans advanced by Joseph F. Ellison of Cardston. Ellison had considerable financial resources, and he was greatly interested in the improvement of educational facilities in the Mormon area.

By the year 1914 the province of Alberta was experiencing no grave shortage of teachers required to staff the ever-increasing number of schools. The minutes of the school board meetings for the years 1915 and 1916 indicate that the Latter-day Saint communities were also succeeding in training enough of their local teachers to man the schools in districts of the Cardston area. However, many of these Normal trainees were not employed by the larger Mormon districts such as Magrath, Raymond and Cardston. The board minutes would indicate that the trustees of this region were becoming more aware of the value

of training and experience in their choice of staff members.

The provincial inspectors were partly responsible for urging the school board members to employ only better qualified experienced teachers in the larger urban centres. Many of these better trained staff members were obtained outside the Mormon area. Local normalites usually spent from one to two years teaching in one-room rural schools away from their localities before being accepted by their home district school boards.

The school board minutes of the Magrath School District No. 620 indicate that during the school term for the years 1915 and 1916 the majority of the staff members were local teachers who had obtained certification at the Alberta Normal Schools. C. Ostlund, who was the principal of the school for the term 1914 - 1915, had come from Ontario. In 1915 he resigned and was succeeded by a local man, Jared Mercer. In succeeding years the following local teachers taught at intervals in the Magrath school: Sarah Mercer, Ammon Mercer, Annie Hillier, Margaret Watson, P.D. Clarke and Donald Holeman. This group of teachers were the first students from the Magrath area to receive teaching certificates from the newly organized provincial training institutions. In addition to the above-mentioned staff members, the Magrath school board had solicited at this time the services of Leah Davis and Mrs. Lynn Leavitt, both from the Cardston area. These two women had gained

considerable teaching experience in the smaller wards west of Cardston before coming to the larger Magrath school.

TEACHERS' SALARIES AND THE RISING COST OF EDUCATION FOR THE YEARS 1915 - 1916

During the years 1915 and 1916 the salaries which were paid to teachers in the Mormon area were substantially higher than those received by teachers in the same region who staffed the schools under the regime of the government of the North West Territories. Data point to the fact that with the exception of the salaries paid to the principal and the vice-principal, the income received by the teachers on the staff of the Magrath school was fairly well in line with that received by the teachers on the Cardston staff. The school report taken from "The Globe" for the year 1916 lists the salaries of the Cardston public school staff as follows:

J. W. Low (Principal)	$ 1500
G. L. Woolf (Vice-Principal)	$ 920
L. Hyde	$ 820
Miss Keith	$ 840
Miss Sykes	$ 780
Miss Hall	$ 720
Miss Steed	$ 720
Miss Anderson	$ 660

Miss Wilcox	$ 660
Miss M. Stoddard	$ 660
Newel Brown	$ 660

Data taken from the salary schedule in effect in the Magrath School District for these same years show the teachers' salaries to be as follows:

Jared Mercer (Principal)	$ 1200
Joseph Earl (Asst. Principal)	$ 850
C. Ostlund	$ 850
Sarah Mercer	$ 750
Margaret Watson	$ 750
Miss Parrish	$ 750
Mr. Anderson	$ 750
Leah Davis	$ 720
Mrs. Lynn Leavitt	$ 720
Miss Jessie Redd	$ 700
Mrs. Sarah Anderson	$ 690

It was customary for urban school boards at the time specified above to pay teachers newly appointed to their staffs a lower salary than that received by staff members who had been for some time in their services. This factor still enters into most of the salary schedules drawn up for the city schools of Alberta. It is interesting at this point to compare the salary received by a teacher with that received by other community employees. During the year 1916 the constable for the town of

Cardston received a salary of fifty dollars per month for a twelve month period. The town secretary received a salary of one hundred ten dollars per month for twelve months. The janitor of the school, who likewise acted as the truant officer for the district, was remunerated to the extent of eight hundred eighty dollars per annum for the services which he rendered.[6]

The following quotation taken from "The Globe" voices the editor's opinion regarding the rising cost of education in the community of Cardston during the years 1915 and 1916:

> The school board has asked for $20,000 to cover the expenses of the year, and as the town and school district are only raising by taxes $35,000 for all purposes naturally the largeness of the amount petitioned for has caused considerable comment, more so when it is considered that only eight years ago, with only one teacher less on the staff and the school population within 50 of the present, the grant required was only $7,500. However, the times have changed and we suppose the board will have satisfactory answers.[7]

During the period January 1907, to December 1907, the cost for teachers' salaries in Cardston amounted to $4,800. The lowest paid teacher on the staff in 1916 was receiving a salary which was seventy dollars per annum lower than the provincial minimum salary considered for urban teachers during

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[6]The Globe, Cardston, July 13, 1916.

[7]<u>Ibid</u>.

the year 1918. That year, 1918, the provincial legislature considered placing the minimum wage for town and city teachers at $70 per month.

SCHOOL POPULATION

A comparison of the schools in Magrath and Raymond with the one in Cardston at this time would indicate that the school population was somewhat greater in Cardston than in the two other Mormon centres. The public school at Raymond comprised eight classrooms while the one at Magrath contained four classrooms. In this community two additional classes had to be improvised on the stage of the Mormon First Ward Church House in order to accommodate an increasing school population.

The annual provincial school report for the years 1905 and 1906 indicates the rapid growth in school attendance which was experienced by Latter-day Saint centres. The enrollment for the town of Cardston in 1905 was 395. Thirteen more were expected the following year which would bring the attendance up to 408. In the town of Raymond for the year 1905 the school population was 527. In 1906 the attendance at school increased to 566. Outside of Edmonton and Calgary only five schools had a population greater than these two communities.

A further report published by Inspector Brown of the MacLeod inspectorate comments on the overcrowded conditions

existing in the classrooms in Mormon schools at this period. The trustees at this time confessed a serious financial difficulty in furnishing adequate accommodation, mainly owing to the fact that it is the custom of those engaged in agriculture to live in town and send their children to school, while many of their farms are outside the school district. The report suggested that some means should be devised in order that owners of such farms may lawfully be asked to contribute a fair share towards the maintenance of the school at which their children were being educated. The parents of these children were later required to pay a substantial tuition fee for each child in order that the cost of education in these areas could be more equally distributed.

BUILDING PROGRAMME

Because of overcrowded conditions referred to in the above report an extensive building programme was launched for educational purposes in these three Mormon communities. The building activities took place between the years 1909 - 1915 bringing the school facilities in line with those of other towns of comparable size in the province.

The school board at Magrath took steps to erect a new brick public school house. It contained ten classrooms, two of which could be made into an auditorium by opening the

sliding doors which served as a partition between them. The building had a full basement, two rooms of which were later converted into classrooms to accommodate an ever-increasing school population. It was fully modern. The estimated cost of the structure was between thirty and thirty-five thousand dollars.

By 1910 Raymond had outgrown the original frame structure which had been constructed for school purposes in 1902. By the end of 1910 this community was accommodated by two modern school buildings -- one twelve-room public school, completed of fire-proof brick and containing one of the first and largest auditoriums in any Southern Alberta town. The second school building was that referred to in another section as the Knight Academy which opened its doors under Church sponsorship on October 17, 1910.

Five years after the construction of the three modern schools in Magrath and Raymond, Cardston was to begin making plans for the construction of a new school building. The old frame building which had served the educational needs of the community for fifteen years was destroyed by fire in April 1915. The loss, exclusive of the books and personal equipment of the students, was estimated at $12,500. The building was insured for only $5,000.

Plans were immediately under way for the construction

of a twelve-room modern brick building. The contract was given to H. Christenson who agreed to construct the building at a cost of $46,250. Debentures were floated at an interest rate of six per cent to be paid semi-annually. The board, in discussing the desired plans for the new building, at first considered a structure with all classrooms on one floor, a plan similar to that of many modern schools. However, the final decision was reached that they would construct a two-storey building; each floor was to comprise six classrooms. This building was completed in May of 1916.

OUT OF SCHOOL EDUCATIONAL INSTITUTIONS

By the year 1912 there were various "out of school" institutions established in some of the Mormon centres to supplement the academic training provided by the regular day schools under government supervision. The Cardston "Globe" notes that at this period there was some agitation in Cardston for the establishment of a complete high school. A number of the young people were being compelled to attend schools in other centres in order to pursue their studies in grades higher than those included in the local schools. The Knight Academy offered courses on the twelfth grade level, but some of the students from the area were still attending high school in the city of Lethbridge.

The academic day schools in this region under the supervision of the provincial Department of Education did not offer much by way of training in vocational courses. There were manual training schools established in Edmonton and Calgary by private donation in 1903.[8] The question of adding vocational courses to the curriculum of the government schools was a rather controversial issue in the legislative assembly at the turn of the century.

The following passages reflect the opinions of some of the members of the Assembly at this period:

> Mr. Mowat showed a more progressive bent when he made a plea for technical education. He believed there was too much useless learning which did not fit anyone for life. Mr. Haultain, the premier, opposed the idea on the grounds of expense. He declared that the school was not intended to fit one for a particular trade but to give mental training. Furthermore he did not know what technical training meant. Would Mr. Mowat include sewing?[9]

> As many of the virtues claimed for manual training seemed extravagant to Dr. Goggin, he gave some room in his report to a treatment of its values and limitations. He stated that manual training was really not another subject but an added mode of study. It was only a further attempt to help the pupils to convert thought into action since action tests and classifies thinking. The only innovation was in the materials used. He divided its supporters into two categories. Some advocated the subject for its utilitarian value. Others valued it because it revealed

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[8]Goresky, op. cit., p. 82.

[9]Ibid., p. 80

> to the pupil hidden aptitudes and indicated what calling the student was fitted for. He condemned the extravagant claims made for it. It would not take the place of reading, writing or arithmetic. Its greatest value lay in correlation of the physical, the manual and the intellectual.[10]

Although the Knight Academy in Raymond offered courses in manual training and home economics in 1910, commercial courses were not introduced until the year 1916. By 1912 a commercial school was operating in Cardston under the direction of Eva Harker. This school was opened in the community library and operated each day of the week except Saturday. Private tuition was available in this school in commercial subjects such as typewriting, bookkeeping and shorthand.

The Latter-day Saint Church has always endeavoured through its auxiliary organizations to give some training in vocal music to the youth desiring such instruction. In spite of this fact private music tutors have been reasonably well supported in Mormon centres. In the year 1907 there was a school of music established in Cardston. Courses leading to diplomas were arranged for all desiring to pursue the study of music. Competent teachers under the supervision of Professor Joseph Banner were arranged for, and the school was conducted on undenominational lines.

Examinations in music in this area were under the

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[10]*Ibid.*, p. 82.

supervision of examiners from the Royal Academy and Royal College of Music. The Globe notes that in the spring of 1916 several of the students of Joseph Banner were presented for examination. In the Primary Piano Division three children presented themselves for examination. One pupil was presented in the Elementary Piano Division, two were presented in the Higher Piano Division, one was presented in elementary singing. One pupil prepared by Lillian Phipps was presented for examination in the Primary Division of Singing.

In the spring of 1913, Leo Coombs was employed as a circuit instructor of music in the outlying wards in the Cardston area. During part of his time he instructed music in the schools in the wards of Woolford, Kimbal and Aetna. The remainder of his teaching time was spent in the schools in the wards west of Cardston, mainly Mountain View, Hartley, Glenwoodville and Hill Spring.

Coombs, a former student of the Cardston School of Music, was talented in vocal music. In the year 1916 he went to Lethbridge where he taught in the Academy of Music which had been established in that city. The Lethbridge Telegram made note of the fact that one of his students, Mrs. A.M. Grace, after completing a course in vocal under him, left for New York City where she resumed her studies in vocal at the New York School of Music and Art.

Articles appearing in The Globe two years prior to the outbreak of World War I in 1914, point to the fact that an effective cadet training programme had been introduced into the public schools in Latter-day Saint communities. This programme, under the supervision of the Department of National Defence, was carried on with the aid of the public school teachers and other residents of the communities. In the Cardston public school there were two companies of cadets enrolled amongst the students. Each company had an enrollment of thirty-five members. The officers for the year 1912 for "Company A" were: Ed Low, Captain, Burdett Reid and Douglas Stoddard, Lieutenants. Fifty rifles were ordered for the purpose of carrying on effective drill, and it is noted in The Globe that it was the intention of the directors of the programme to order more as the enrollment increased. Plans were under way for the purchase of a $250 sub-target. Both companies were making arrangements to attend a summer camp at Calgary. The teacher who was in charge of the cadet corps in Cardston was Assistant Principal Davies, who had succeeded De Voe Woolf as the vice-principal. In Magrath the cadet training at this approximate period was under the direction of Jared Mercer and Ammon Mercer both of whom were staff teachers in this community.

STANDARD OF INSTRUCTION RECEIVED AT CARDSTON

Articles from The Globe would indicate that the academic

instruction offered in the Cardston school at this period was of a high calibre. In the school report compiled monthly by the principal and published in The Globe, J. W. Low, principal of the school, reports that for three successive years Standard VII had passed 100 per cent of its candidates at the departmental examinations. In the last five years, at the time the above mentioned report was published, only three students from Standard VII had failed their examinations.

During the year 1917 one of the students from the Cardston public school, Hilda E. Gill, received the Bronze Medal awarded by his excellency, the Duke of Devonshire, Governor General of Canada. This medal was received for achieving the highest academic attainment in the Macleod inspectorate for the Public School Leaving Examinations held in June 1917. The Globe further notes that these same honours had gone to Cardston for three consecutive years, a fact which speaks plainly for the efficiency of the school staff of this community at this period of its development.[11]

SUMMARY

At the turn of the century the Council of Public Instruction insisted upon a unified system of education in the territories. All Mormon districts by 1897 were obliged to conform to

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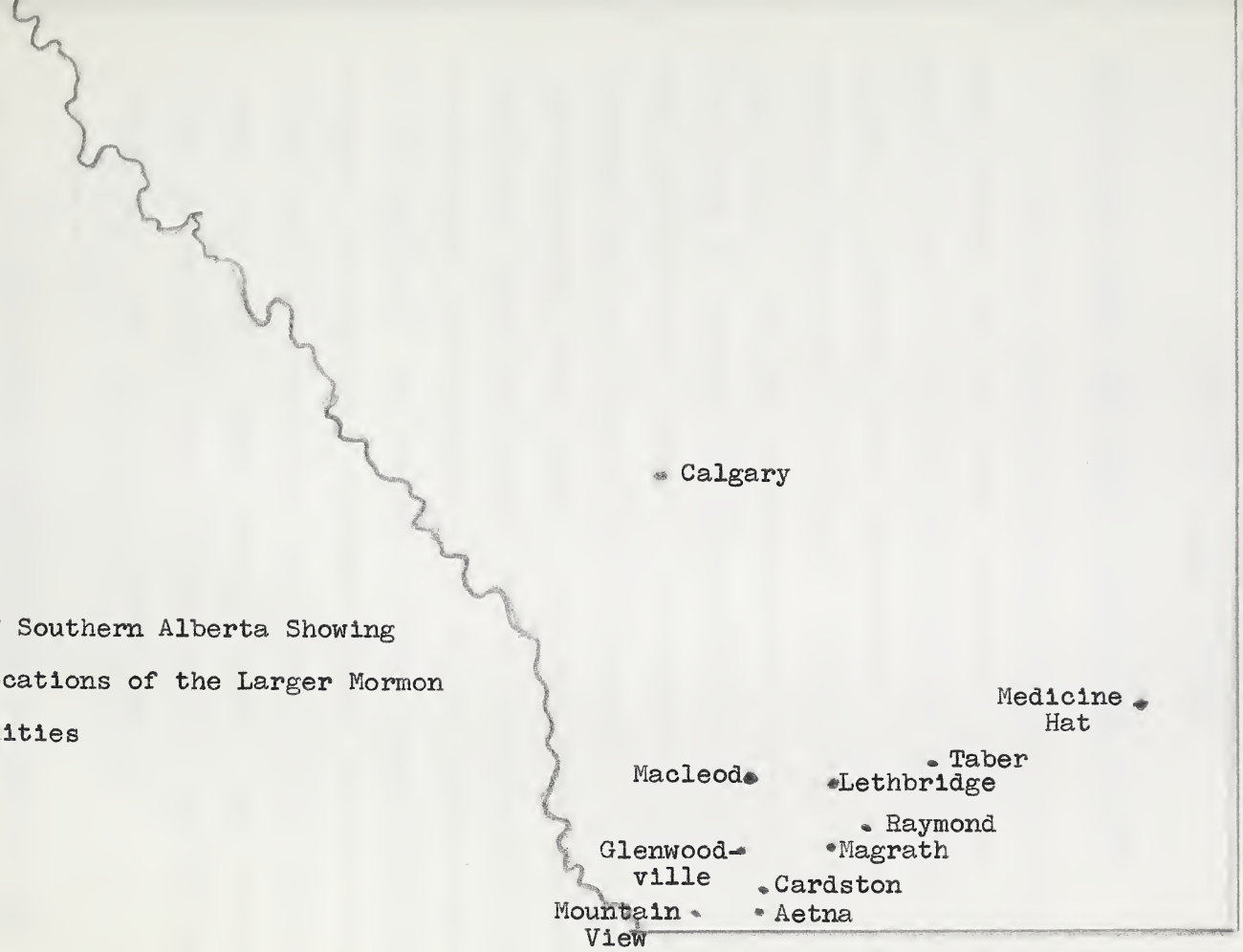
[11]The Globe, Cardston, November, 1917.

this system by employing licensed teachers in their schools. Some high school courses were offered in Cardston by the principal, John T. Ross, between the years 1898 and 1901, but twelfth grade courses were not offered at this period. While the schools in the Mormon area were still under the supervision of the Council of Public Instruction of the North West Territories, they conformed to a pattern of education set forth in the year 1902 by Dr. D. J. Goggin, the Territorial Superintendent of Education. When the province of Alberta was formed in 1905 the curriculum of the province was based upon the traditional system of education, the organization by standards still prevailing until 1912 when the organization by grades was borrowed from the United States.

The Mormons at first were compelled to hire teachers from outside; the majority of these came from Eastern Canada. In 1902 several licensed teachers of Latter-day Saint faith were brought in from Utah to staff schools in the Mormon area. By the year 1912 the Department of Education had established a normal school at Calgary and one at Camrose. The Latter-day Saints began a campaign to encourage their young people to attend these institutions in order to prepare themselves to enter the teaching profession. By 1916 the schools in Mormon communities were being staffed mainly by Mormon teachers.

Mormons have always favored vocational education for

its utilitarian value. Between the years 1897 and 1916 the question of the value of such technical education was still a controversial issue in the Legislative Assembly of the Territories and the provincial government. During this period Mormon students could obtain this type of instruction at the Knight Academy in Raymond after 1910, and in private schools in the Cardston area. The passages from school reports at this period indicate that the standards of academic education in Cardston were favourable.



Map of Southern Alberta Showing the Locations of the Larger Mormon Communities

CHAPTER IV

THE CHURCH PRIVATE SCHOOL -- THE KNIGHT ACADEMY

THE PURPOSE BEHIND THE MORMON PRIVATE SCHOOL SYSTEM

From its inception the Mormon Church endeavoured to make religion the core of its educational programme. During the early years in Utah the leaders of the Church had no difficulty in organizing their institutions in such a way that this objective could be achieved. As non-Mormons, after 1860, began to move into the territory in ever-increasing numbers they began to campaign for state-controlled schools to which their children could be sent. Thus religious instruction was excluded from the system of public education. As people of other religious faiths began to penetrate Latter-day Saint communities these sects began, in 1867, to establish mission schools which were superior to the schools already established in the territory. The teachers in these schools were well-trained, and many Mormon children attended them and received a high level of instruction. The Mormon leaders, however, became suspicious of these mission schools. They feared that it was an effort put forth by other sects to "reclaim the Mormon youth from the faith of their fathers".[1]

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[1] M. Lynn Bennion, Mormonism and Education, Salt Lake City, The Deseret Press, 1939, p. 145.

The need for trained officers and teachers in the various organizations of the Church was also a factor in the establishment of Church schools. Moreover, the Mormons felt that their children in the public elementary schools should have properly trained teachers of their own faith. As a result the Latter-day Saint Church, while continuing to support state schools, decided to set up some schools of its own wherein the principles of the Mormon religion could be taught without restriction. The settlers in rural areas were quick to realize the educational advantages accruing from the establishment of large schools in their midst, and they did not hesitate to seek the aid of Church authorities in the establishment of such academies to serve their educational needs.

This building programme continued throughout all Latter-day Saint stakes[2] from the year 1875 until 1911. Although this general educational policy of the Mormon Church was at first applicable only to the Mormon communities in the United States, it later effected the establishment of private academies in Mormon colonies in Canada and in Mexico. It is to a discussion of the private academy which existed in the Mormon colony in Canada that the writer will now turn.

THE ACADEMY BUILDING

The Knight Academy in Raymond, Alberta, was re-named as

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[2]A Mormon stake is comprised of several congregational units known as wards.

such in 1911 in honor of the Jesse Knight family who contributed a great deal to the economic growth of that community, and who, because of their interest in education, were generous benefactors of Church schools both in Utah and in Alberta. When the school was first constructed it was named the Taylor Academy after the Latter-day Saint Taylor Stake, which had been named after John W. Taylor, a prominent Church leader.

The construction of this Church school was completed in October 1910, and it opened its doors for the registration of students on Monday, October 17 of that year. The building is situated north of the Mormon stake house, which stands in the vicinity of the assembly hall, a building in use at that time. The academy building, constructed of red rock, was considered at the time to be one of the better educational structures in Western Canada. It was constructed at a cost of forty-five thousand dollars. The interior in 1910 was divided into seven classrooms, a principal's office, a teachers' room, an auditorium, a gymnasium and several other minor apartments.

ADMINISTRATION AND CURRICULUM

After the year 1888 the work of all Mormon academies was co-ordinated by a General Church Board of Education in Salt Lake City. The members of this board are nominated by the President of the Church and are sustained in office by a vote of all Church members when they assemble for their annual Church conferences. Their term of office is for life unless requested

by the President to perform other Church duties. In early years much of the administrative work was performed by executive committees of the board. The superintendent visited schools and did the clerical work of his office. Matters of policy were determined largely by the board or executive committees of the general board.[3]

The local administration of a Church academy was under a local board of trustees. Members of this board were the presidency of the stake, or stakes, served by the school. The Knight Academy served several Mormon stakes in Alberta. Therefore its local board of administration was comprised of representatives from each stake which it served. The local boards submitted their business to the general board in Salt Lake City through the superintendent.

During the life of the Knight Academy H.S. Allen of Raymond served as the president of the local board of trustees. Allen, one of the early Mormon pioneers, had served on the first district school board in Cardston, and he was extremely interested in education. He contributed generously of his time as well as his material goods to the institution.

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[3]Harold S. Nelson, Cost in the Senior Seminaries of the Church of Jesus Christ of Latter-day Saints, Thesis, Brigham Young University, Provo Utah, May 1935, p. 16.

The school was visited frequently by Professor Cummings of Salt Lake City, who at this time was superintendent and co-ordinator of curricula of Mormon Church schools in the United States. Since the administration of the school aimed to provide the students with university matriculation and entrance to the Alberta Normal School at Calgary, the curriculum had to be harmonized with that of the provincial system of education. On November 7, 1910, Professor Cummings and Allen interviewed the Alberta educational authorities in Edmonton in this connection. They also visited the Calgary Normal School to look into the requirements for the professional training of teachers in Alberta in order that the curriculum of this educational institution could be planned in such a way that prospective teachers could obtain the necessary credits for Normal entrance. The school, besides being visited regularly by the representatives from Utah, was visited by the provincial inspectors who attempted to keep the academic instruction in line with that required by the Department of Education for the district high schools of the province.

Although the academy was organized on the same pattern as were the combined junior colleges and high schools of Utah and of other western states, the administrators were optimistic enough to feel that its organization and curriculum could be easily adapted to that of the high schools of Alberta. Provincial educationalists in the year 1910 were planning the revised organization of the Alberta school system which was to come into effect in the year 1912. The following excerpt from

the minutes of the Taylor Academy (later to be referred to as the Knight Academy) briefly summarizes the results of the interview between Superintendent Cummings and the Deputy Minister of Education for Alberta:

> November 10, 1910.
>
> Superintendent Cummings met with the faculty at 4 P.M. in the president's office. The purpose for calling the meeting was that the instructors might learn what is expected of them by the Church authorities, also to acquaint them with the interview which he had with the Deputy Minister of Education at Edmonton in regard to the Church School system.
>
> He reported that the government is arranging to change the school year, making the public school course an eight years' course instead of five as at present, and making the high school course cover a period of four years instead of three years as at present. This new arrangement will, no doubt, correspond more or less with the methods employed in the United States, and therefore the Church school course can be harmonized with it.[4]

It is interesting to note, at this point, that the Mormons were not alone at this period in their effort to harmonize their system of education with that of Alberta. In the same year that the Knight Academy opened its doors the Lutheran College was established in Camrose. Both of these religious groups had emigrated from the United States during an influx of settlers into Canada which began shortly before the turn of the century and terminated before the outbreak of the First World War.

The following passage bears out the fact that this

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[4]The Knight Academy Minutes, p. 3.

school, as well as the Mormon school -- both of American origin -- was attempting to adapt its curriculum to that of the Alberta high schools. Both schools had religion as the core of their curriculum, and both of them were attempting to train teachers of their own faith who could teach their youth according to their own religious convictions. The passages read:

> The aim of the Camrose College was first stated in an early bulletin as follows:
>
> Camrose Lutheran College is enlisted in the cause of Christian education. Its founders were actuated by the conviction that only educational training which is secured under the refining influence of the Christian religion can be complete or adequate for the purpose of life. The general aim of our college therefore, is to give young men and women a higher education based on the Christian faith as taught in our Evengelical Lutheran Church and to foster, encourage and guard the Christian life of our students. The college will endeavour to give to its students an adequate training in the various academic courses outlined, and at the same time seek to transmit to them in as large a measure as possible the religious and cultural treasures of their forefathers.[5]

Another passage quotes:

> During the early years of the history of the Camrose Lutheran College, the staff was composed entirely of American teachers whose training had been obtained in Church schools of the United States. The academic courses offered by the college during its first years were perhaps chiefly designed to prepare students for the American institutions of higher learning.
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> During the very first year of the college, however, there had already been a demand by a small group of

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[5]Chester A. Ronning, A Study of an Alberta Protestant Private School, The Camrose Lutheran College, (May 1942), p. 32.

school, we wait in the dreary school -- one, a [illegible] on in -- was [illegible] to [illegible] the [illegible] of the [illegible] high school. [illegible] and [illegible] in the [illegible] of [illegible] [illegible], and [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible]

students for preparation for the high school examinations conducted by the Department of the Province of Alberta and the University matriculation examinations conducted by the University of Alberta.[6]

From the time the Camrose Lutheran College was first established its staff realized that the institution eventually must be primarily Canadian. The demand for preparation for Canadian higher institutions of learning was welcomed, and the curriculum was adapted to meet the need. The content of the academic courses offered was adjusted accordingly.[7] In this respect the organization of the Lutheran College in Camrose was similar to that of the Knight Academy in Raymond.

Is is evident from the minutes of the Knight Academy that from the very beginning an effort was put forth to carry on a system of democratic administration. At the second faculty meeting of this institution, which was held during the month of November, 1910, staff committees were elected to look after the welfare of the students. It was decided that the teaching staff should create four groups for this purpose.

The four committees were as follows:

(1) A committee to look after the home life of the students.

(2) A committee to regulate amusements and athletics.

(3) A committee on attendance and preparation.

(4) A committee on reception and entertainment.[8]

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[6] Ibid., p. 35.

[7] Ibid., p. 36.

[8] The Knight Academy Minutes, p. 4.

The president of the institution delegated some authority to the staff members, and he endeavoured to share his responsibility with them. He himself was to act as ex-officio officer at the head of all committees. Faculty meetings were generally held at 4:30 every Friday afternoon, at which time each committee was given an opportunity to report. Any problems arising from the committee reports were thoroughly discussed by the faculty as a whole, solutions were suggested, and motions were presented and voted upon by the group. In matters pertaining to attendance at school the president did not delegate enough authority to the committee on attendance and preparation to turn down pupil excuses for absenteeism over his signature. If such excuses appeared to be suspicious they were to be submitted to him for his approval before they were accepted or openly rejected.

Since the academy was a Church school, religion played a prominent role in the administration of the institution. Faculty meetings were at all times opened and closed with prayer -- any member of the staff could be called upon to act in this capacity. In addition to possessing the necessary academic, administrative, or vocational qualifications the members of the teaching staff were required to be members of the Latter-day Saint Church, in good standing with that organization. Their lives were to be exemplary to their students. They were expected to be in harmony with each other and with

the Priesthood as well. A tithe of one-tenth of the salary was expected by the Church, also one-half of one per cent of the salary was required by the administration to be paid into an educational fund. Faculty members were required to attend Church meetings and to accept only one position in the ward or stake as an officer.

The following passage emphasizes what the administration required of each faculty member with respect to his attitude towards the remainder of the faculty and his work:

> The faculty must be in harmony, and if offence is given make matters right immediately, for it is destructive to the system to allow matters like this to grow. We must have charity for each other and learn to forgive and thereby sweeten our own natures. We must not backbite, and if we come to a point when we cannot be pleasant, resign for the good of the school. Church schools, like any other organizations of the Church, must be governed so. We must be worthy of our calling as a teacher in our Church school, for it is an honor to be thus engaged in the instruction of children.[9]

STUDENT COSTS AND ACCOMMODATION

Board and lodging could be secured by students who attended the academy and who came from outlying Mormon centres, for four dollars per week. When the enrollment at the school was high it was the intention of the administration to construct

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[9]The Knight Academy Minutes, p. 78.

a residence to house the students registered at the institution. This plan, however, was never carried to completion because of the dwindling attendance.

The registration fees which were charged the attending students were not extremely high. A section from the faculty minutes sets forth the scale of tuition fees in the following manner:

> Students registering for one or two subjects shall be charged a fee of five dollars, for three subjects seven dollars fifty cents. For registration in more than three subjects the regular tuition of ten dollars shall be charged.[10]

THE CURRICULUM

The point has previously been made that the Knight Academy adapted its curriculum to the system of high school education in Alberta. In part, the school endeavoured to supplement the academic instruction offered in the high schools in Mormon communities at this period. At this time the Alberta high schools offered instruction through the eleventh grade in most of the smaller districts. In city schools instruction was offered on the twelfth grade level. However, after the Knight Academy was opened, the children coming from the area it served were offered instruction in twelfth grade courses.

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[10] *Ibid.*, p. 81.

Courses were likewise offered in preparatory high school, domestic arts, manual training and music. A missionary and seminary course was introduced in order to provide the students with religious instruction. Although the institution was founded primarily to give the Latter-day Saint youth a foundation in religious instruction, and to equip the students with training in home-making by means of practical courses in manual arts and household economics, a study of the faculty minutes would indicate that the academic instruction was not neglected.

Members of the Mormon Church attending the school were obliged to include religious instruction as a part of their course of studies. However, in spite of the fact that the academy was a religious institution under the supervision of the Latter-day Saint Church, it was not exclusively a Church school. Its doors were opened to students of non-Mormon faith. Non-members attending the academy were not required to study Latter-day Saint doctrine as a part of their course of studies. "They could devote their time to the regular academic work of the standards."[11]

Under the administration of the first president of the academy, Ernest Bramwell, September 1910 to June 1914, no mention is made in the faculty minutes of commercial classes being offered at this institution. However, by the year 1915

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[11]The Globe, Cardston, October 28, 1910.

these courses were included in the curriculum under the administration of the second president, Thomas C. Romney, who succeeded Ernest Bramwell in the year 1915. The commercial courses which were added gave the students a training in bookkeeping, shorthand and typewriting.

TEACHING PERSONNEL

The majority of the first instructors at the academy were appointed from schools in Utah. Wilford Woolf was the first Canadian to join the staff of the school. Woolf, having been born at Cardston, received his public and high school education in Alberta. He attended the Regina Normal School where he received his teacher's certificate.

During the first month of the school term when the academy began to operate, the faculty was composed of six members. The president of the institution occupied a position similar to that held by the principals of the district high schools of Alberta. The teaching faculty in the year 1910 was as follows:

(1) Ernest Bramwell -- B.A., B. Div. President, English and Civics.

(2) Wilford Woolf -- Secretary and Registrar, History, Geography and Literature.

(3) O.F. Ursenbach -- Director of Music, Band, Chorus and Orchestra.

(4) Vard L. Tanner, B.A., Mathematics and Science.

(5) Pearl Wright, Matron, Domestic Arts.

(6) Mrs. Baker, Piano, Voice.

Later in the first school term an additional member, L.L. Pack was employed to teach on the staff of the institution. He remained with the faculty until the end of June 1911, when he, along with O.F. Ursenbach resigned. They were replaced in September 1911 by George O. Nye and Edwin S. Poulson. Two new lady teachers were added to the faculty in 1911. The appointment of the misses Frances Rasmussen and Charlotte Wetzel increased the total number of faculty members from seven to nine. With the addition of these two new staff members the curriculum offered was expanded to include instruction in such courses as elocution, rhetoric, and manual training.

For further information concerning the teaching personnel employed during the time the college was in operation the reader will find a complete list of the names of faculty members in Appendix A.

INSERVICE TRAINING OF TEACHERS

During the terms of administration of the three presidents -- President Asael Palmer succeeded President Romney in September of 1920 -- the faculty members were encouraged to keep abreast of the times as to new methods in teaching procedures which were being introduced, as well as the recent policies in school administration which were being adopted.

Presidents' and principals' meetings were held frequently in Salt Lake City. Representatives were sent from the Knight Academy to these conventions, and they were required on their return to report in faculty meetings for the purpose of keeping the members of the teaching staff informed as to the latest movements taking place in the field of education. The president of the academy was kept informed as to the educational topics which were under discussion at special meetings known as principals' meetings, which were held in Utah, and which were not attended by him. This information was passed on to him by means of bulletins and circular letters which were mailed to him by Superintendent Cummings and the General Board of Education in Salt Lake City. These circulars were read to the faculty members in the weekly staff meetings.

The staff likewise kept in touch with the Alberta movements in education. Conventions at this period were organized for Alberta teachers under the administration of the Department of Education. These were held in Lethbridge during the month of November of each autumn. Delegates were elected by the academy staff members to attend these convention meetings, and they were required to report to the remainder of the faculty members on their return.

During President Romney's term of administration a programme for the inservice training of academy staff members

was rather adequately carried out. Mention is made in the documents studied of several books dealing with teaching methods and the administration of schools. These books were read and discussed at the weekly faculty meetings. Reports on pertinent chapters from these books were prepared in advance by a member of the faculty. At the weekly assembly of the academy instructors the section prepared was reported on, and a discussion period followed.

Some of the reference materials which served as topics for informal discussions in the faculty meetings held during the school term of the year 1917 are as follows:

(1) Parker's Methods of Teaching in the High Schools.

(2) Educational Hygiene by Rapier.

(3) Suggested Problems of Secondary Education by Snedden (Houghton, Mifflin and Co.)

(4) Reveries of a Schoolmaster.

(5) Education and the Rural Life by Cubberly (Houghton, Mifflin and Co.).[12]

In the year 1917 the faculty changed the time of their weekly instruction periods from Friday afternoon of each week to eight o'clock in the morning of each school day. At this time discussions dealing with interesting topics on current events were also introduced as a part of the daily discussion period.

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[12]The Knight Academy Minutes, p. 121.

GRADUATION REQUIREMENTS

The Knight Academy, during the eleven years that it was in operation, was organized on the semester plan. New work was covered during the preparatory and the mid-winter semesters. Most of the spring term was devoted to the review of subject matter and the drill necessary to prepare the students who desired to qualify as candidates for the written departmental examinations held in June of each year.

Academy examinations were held at the end of each semester, and credits received by the students were recorded on a credit card which was filed for each pupil. When the student had satisfied the instructors as to the work required of him, he was given an academy diploma to designate that a certain specified level of attainment had been reached. Because of the fact that the majority of the residents of this area were in one way or another engaged in agriculture, many of the students began to attend classes late in the autumn after the harvest season was over. These same students left early in the spring to begin work in the fields. Only two-fifths of the total number of students attending during the winter season generally remained to write the provincial departmental examinations at the end of June. The organization of the institution on the semester plan thus decidedly worked to the advantage of students who were unable to remain at school in order to write the final government tests. Under such a semester system they were able to write Knight Academy tests

and could acquire credits towards the academy diploma. As previously mentioned, the primary purpose of the Church academies was not to matriculate students. According to the Latter-day Saint philosophy of education an opportunity should be given to the maximum number of students to expose themselves to as much cultural and religious instruction as possible during the limited time at their disposal.

The Knight Academy examinations, held at the school in May of each school year, were considered to be the "finals". The pupil's rating was not determined entirely by the results of one paper. Classwork counted for thirty per cent, notebooks were checked, and thirty per cent of the final mark was determined by their condition. The final examination itself was weighted at forty per cent of the grading allotted.

The following marking system, which was used during the administration of Thomas C. Romney, gives an idea as to what standard of achievement was expected for the granting of credit in the courses offered.

A^+ = 97	C^+ = 77
A = 94	C = 74
A_- = 91	C_- = 71
B^+ = 87	D^+ = 66
B = 84	D = 64
B_- = 81	D_- = 61
	E = Failure

In the event of work being incomplete, the mark was to be approximated from data at hand, followed by an "i" designating incomplete (i.e. no grade to be given until the work was made up).[13]

The following quotation taken from the faculty minutes during the administration of Ernest Bramwell specifies the regulations governing the promotion of students from one grade to another for the purpose of securing the Knight Academy diploma:

> The committee on examinations and graduation presented a report to regulate examinations. The report contained three clauses, briefly as follows:
> (1) That all students expecting to graduate or pass to a higher class be required to take a practical written test on the work covered during the term.
> (2) That students be required to obtain not lower than 50% on each subject and a general average of 65%.
> (3) That students be passed unless they fail in more than one subject, and also provided they write off the starred subject either at the beginning of the next school year, at the end of the first semester but not later than the end of the second semester.
> Clause one was adopted. Clause two was changed to read 'a minimum mark of 60%,' and 'an average of 75%' and adopted as corrected.[14]

STUDENT DISCIPLINE

Although instructions and suggestions regarding general policy in the administration of the school were included in the

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[13] *Ibid.*, p. 159.

[14] *Ibid.*

"Guide Book" which was sent by the General Board in Salt Lake City to the president of the academy, the faculty of this institution were permitted to form their own policy regarding the expulsion of un-cooperative students. Any disciplinary action taken by the president in this connection was, however, subject to a final decision made by the local board in Raymond. During the eleven years that the school was in operation there is reference made in the minutes to one instance only when a student was permanently expelled from the institution. There are, however, several instances referred to when delinquent students were temporarily suspended for infringements of the school rules and regulations. These pupils were always permitted to return after making such amends as deemed necessary by the faculty and board.

There is evidence in the documents referred to by the writer that an attempt was made by the instructors to encourage "discipline from within" rather than to employ external methods of disciplining the child. The students were placed on their "word of honour" to refrain from practices which were considered objectionable by the faculty and the General Authorities of the Church.[15]

With respect to the general discipline of the school,

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[15] Ibid., p. 106

it was frequently the policy of the faculty to share this responsibility with the student body officers. Responsibility for the maintenance of order in the library was generally assigned to a member of the faculty. However, there were instances when this responsibility was either delegated to the student body officers or to other reliable students of the school. This assignment of the duty to the students was generally made when the faculty member was unable to be present, or when he was overburdened with course work or extra-curricular activities.

The student attending the academy was answerable to the faculty for his general conduct out of school as well as in class. Such conduct as intoxication, smoking, loitering in pool-rooms and attending dances in public halls of bad reputation, even during the Christmas vacation and other holidays, was frowned upon by the faculty and the General Board in Salt Lake City. Students attending the institution were placed upon their word of honour to abstain from such practices. If found guilty of this type of behavior they were at times "brought to task" by the student body as a whole. Occasions are referred to in the minutes when student conduct lists dealing with faulty behavior were read before the students.

Other problems of general discipline were not solved by the president alone. A certain amount of thieving is

generally contended with wherever a large number of students are assembled. References to such a problem existing in this institution indicate that the faculty members consulted the student body, and planned by means of a concerted effort to attempt to find a solution to such an objectionable practice.

The following passage from the academy minutes points to this existing problem:

> Conditions in the library and thieving among some of the students were next taken up. President Bramwell appointed a committee from the faculty consisting of Instructors Pack and Tanner to act with a committee from the student body and devise some means of putting a check to thieving.[16]

As to the disciplining of students in matters of absenteeism and tardiness, much the same routine was followed in this institution as is followed in our schools of today. The following quotation deals with the procedure followed by Bramwell and his faculty in this connection:

> Instructor Tanner, chairman of the committee on preparation and attendance, proposed a plan for dealing with students. Part of the proposed plan was approved and is as follows:
> (a) Excuses shall be required from students who are either tardy or absent.
> (b) When tardy, students shall give an oral excuse to the teacher at the end of the period; when absent excuses must be written, and they must be presented before students enter the classes.
> (c) The excuses must be written on neat, white paper, properly headed, dated, addressed and signed, with the cause for being absent.
> (d) When students are absent from one or more classes during the day, the excuses shall be presented to the teachers immediately concerned, but should

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[16] Ibid., p. 7.

students be absent for a whole day they shall present their excuses to the president for his signature before they are taken to the different teachers. Any teacher reserves the right to require an excuse for absence from one class, to be first signed by the president.

(e) All excuses shall be taken up and filed with the president where they shall be kept for reference.

(f) Monthly reports shall be sent to the parents or guardians of all students. Among other things contained in these reports, the number of times students are absent or tardy shall be specified.

Clauses (e) and (f) were added to the scheme originally proposed during the discussion of the plan. The committee were also authorized to draft a suitable monthly report to be sent to the parents. They were also given the privilege of calling to their assistance for this work other members of the faculty.[17]

PUPIL ACTIVITY AND THE EXTRA-CURRICULAR PROGRAMME

From historical documents available the writer finds that the staff and administrators of this school were aware at this period of the importance of student activity in the teaching and learning situation. During the school's second term of operation Bramwell advised the faculty members that the teacher in the classroom was to do very little. "The teachers should have the pupils do most of the work, and they should reproduce the previous lesson".[18]

This method of conducting classes was a far cry from the teacher centred school which was common under the traditional system of education employed at this period. It was not

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[17] Ibid., p.26.

[18] Ibid., p. 47.

until the year 1936 that the Department of Education prescribed a new elementary school programme known as an "activity" or "child-centred programme". At the Knight Academy an effort to develop the individual by giving him an opportunity for "self expression" was not confined to the classroom learning situation. Accounts dealing with extra-curricular events and the sharing of certain responsibilities with the students by staff members would indicate that the educational leaders in charge of the academy kept in mind the development of the "whole child".

Although the school offered courses which would count for credit towards obtaining the Knight Academy diploma, and which would at the same time promote the development of the social side of the individual, an extensive extra-curricular programme was put into effect. Many of the "out of school" activities could be closely associated with such credit courses as physical training, music and elocution, and they could be adequately supervised by the faculty members giving instruction in these courses.

In the planning and carrying out of the extra-curricular programme the staff members worked in conjunction with a student body council similar in its organization to those existing in the high schools at this period, and which today are receiving much emphasis under our system of progressive education. The academy student body organization was patterned after that of

the Brigham Young University -- a Church university in Provo, Utah, organized for the academic, religious and social development of the individual.

Under the administration of Bramwell the choice of candidates for student body president was not left with the student body as a whole. The following passage taken from the academy minutes is indicative of this fact:

> The faculty appointed two candidates for student body president, Ellis Heninger and Fred Spackman. The student body was privileged to call a vote, ballot or otherwise, to see which student should act as president. Other officers are to be nominated by the president and faculty.[19]

This method of electing student body presidents may not be considered the most democratic method -- judged by the regulations generally governing student body organizations today. However, such a method of appointing candidates might in some schools be considered wise when the fact is taken into consideration that a student body officer exercises considerable influence over the student group as a whole. Adolescents, because of their immature judgment, sometimes are inclined to put values in the wrong place, and in being permitted to make their own choice of representatives without staff guidance, can very easily choose one lacking in the proper qualities for leadership.

In later years, under the administration of Thomas C.

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[19] Ibid., p. 74

Romney, the faculty members decided that students should be permitted to appoint their own candidates and to elect their own officers -- the president to come from either sex.

The first student body council of the Knight Academy had been completely organized and had begun to act by December 16, 1910. The officers represented an assembly of some two hundred five students. J.W. Evans of Magrath acted as the first president, and he was assisted by the following officers: a first and second counselor, a secretary, a treasurer, a "sergeant at arms", an athletic manager and a cheer leader. The student body was governed by a constitution which they themselves framed. The constitution which was thus written provided for a school paper to be published by the students. This paper was referred to as the "Northern Lights"; a special committee was responsible for supervising the publishing of the articles which were printed in it.

It has always been the contention of the Latter-day Saint people that the spirit and the moral tone of the members can be elevated and maintained on a higher plane if an adequate programme for recreational activity can be provided. During the life of the academy this fact was kept in mind, and much effort was put forth by the administration to occupy the minds of the youth with recreational activities. Athletic clubs were sponsored under the supervision of the instructor of physical training. Although from the first term that the

school operated the basketball league received the greatest attention, there is evidence in the documents pertaining to extra-curricular activities that other games providing physical activity for the pupils were not lost sight of. Such games as baseball, tennis, volleyball, and activities providing training in track and field events were encouraged.

The basketball leagues were first organized on an inter-class basis only. Later leagues were organized to include games with opposing high school teams from the surrounding wards of Taber, Magrath and Cardston. Lethbridge was also included as one of the districts against which the academy team competed. Although basketball for girls was provided for on an inter-class basis, the girls were not, at this period, permitted to play against teams from outside districts. The ruling that boys must obtain a passing mark in all subjects before being permitted to play on the team was adhered to.

The academy students financed their activities from the proceeds accumulating from the sale of tickets at the door. When such a method of financing the activity failed, funds could be drawn from the general student body account. Money was frequently secured from the rental of the auditorium-gymnasium in the school to other organizations in the community. These organizations were often allowed to use the building providing their use of the auditorium did not interfere with student league activities.

The opera, operetta and the drama were used as a means of integrating course instruction with extra-curricular student activities. These activities were under the supervision of the music and drama instructors, and they provided excellent opportunity for the personality development of the student. The events were sponsored not solely for the entertainment of the student body, but presentations were, on occasion, taken to the surrounding Mormon wards of Stirling, Magrath, Cardston and Taber. It was the aim of the drama and music clubs of the school to prepare and present one major opera, comedy or operetta each school year that the academy was in operation. The following are some of the presentations which were made during the years in which the school was open.

1910 - 1911 -- operetta -- "Snow White"
1911 - 1912 -- drama -- "The Amazons"
1912 - 1913 -- operetta -- "The Peasant"
1913 - 1914 -- comedy -- "One of the Eight"
1915 - 1916 -- operetta -- "Zami"
1916 - 1917 -- drama -- "Hazel Kirk"
1919 - 1920 - opera -- "The Fire Prince"

During the year 1919 the extra-curricular activities of the academy student body were somewhat curtailed because of the epidemic of influenza which was spreading throughout the country at this period.

In the educational and auxiliary organizations of the Latter-day Saint Church elocution and other forms of self-expression in public have received considerable emphasis as a means of developing the self-confidence of the child. During the first term that classes were held in the Knight Academy a debating club was organized for this purpose. When this activity was first added to the list of extra-curricular events, it was organized on an inter-class basis only. However, as this club gained in popularity it was permitted to enter a debating league. It was on the initiative of two of the staff members, De Voe Woolf and Matilda Walton, that the debating society of the school entered the debating league. At this period debating clubs were organized in the various Southern Alberta communities, and it was the custom for debating teams to travel from one town to another for the purpose of competing for the debating trophy. These teams were supported by the adult members of the community as well as the school students.

For the purpose of sponsoring seasonal dances and parties, the grades in the school from nine to twelve inclusive were permitted to take charge. These classes were referred to as Freshmen, Juniors, Sophomores and Seniors. Each had a classroom student council, a special banner and class colors. The seasonal extra-curricular parties and dances were generally held on Founder's Day, at Christmas and at Easter. There were

generally graduation exercises held on Commencement Day at the end of June. The classroom councils could petition the staff for permission to hold dances at various intervals throughout the school year. These dances were sponsored for the purpose of raising money for the general student body fund.

"Founder's Day" was generally held on October 17 of each year. This day was set aside to commemorate the anniversary of the school, since it was on this day in the year 1910 that the institution first began to register students for the opening autumn semester. This occasion was celebrated by a special programme prepared by the student body, and presented in the forenoon of this day for the entertainment of parents. The afternoon was declared a half-holiday by the board, and the day was climaxed by a dance which was sponsored in the evening by the students. During the events of this day the staff members were given an opportunity to meet with the parents of the students to discuss important problems.

During the last three years that the school was in operation special attention was given to music in addition to the other extra-curricular activities. During the school year 1919 - 1920 a course in choir conducting was organized under the direction of N. Lorenzo Mitchell, a former faculty member who had submitted his resignation from the academy staff in June 1917. During this same school term a brass band was organized under the leadership of Roy Kimball.

GUIDANCE AND PERSONAL DEVELOPMENT

It would appear from the general tone of the academy minutes that every effort was made by the faculty to understand the adjustment problems of the students and to fit them into the academic and social situation of the school life. This effort on the part of the staff was particularly noticeable in the minutes of the faculty meetings which were held during the years of administration of Ernest Bramwell. During the first years that the school was in operation, frequent petitions were made by the students to drop courses during the school term. These petitions were considered by the staff, and they were frequently granted after due consideration had been given to them by the faculty as a group. During the latter years of the life of the school, under the administrations of Thomas Romney and Asael Palmer, there is very little reference made in the minutes to such petitions being presented.

Various sections from the faculty minutes would indicate that the staff members of the school organized themselves in such a manner that some individual guidance could be given to the students in their charge. While some of the students, no doubt, lived in Raymond, many of them came from the outlying Mormon wards extending from the Cardston district to the Taber area. Two staff members were given the direct responsibility of seeing to pupil welfare. When the academy first opened, the

domestic arts instructor was Matron in charge of the girls. Since the nature of such a responsibility could be considered more or less a religious calling, the theology instructor usually assumed the responsibility of supervision of the personal lives of the boys. The faculty minutes give mention of the fact that the remainder of the faculty members were called upon to render aid in visiting the wards from which the pupils came. In this manner contact could be made with the parents of the students attending the institution.

The extra-curricular activities were adequately supervised by the faculty members. In this manner further opportunity was given to the staff through the medium of these student functions to see to the social development of the child. Students who were incapable of mingling with the crowd were of concern to the staff members, and apparently there was some guidance given in this connection. One section of the faculty minutes quotes:

> A letter was read from Superintendent Cummings regarding the statistical reports of the school. Growing out of this came a discussion of the conduct and the work of various students. Also there arose a discussion of 'wall flowers' at our social functions. A motion was made by Mr. Ursenbach and Mr. Holmes that a committee of three -- one from the faculty and two students -- be appointed to look after this matter.[20]

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[20] *Ibid.*, p. 104

In organizing the curriculum some effort was made by the administration to allow for time which could be devoted to the personal development and mental health of the student. In connection with the seminary course the students were at times divided into separate groups -- the boys in one group and the girls in another. These special meetings were referred to as "sex meetings". Instruction was sometimes given by outside speakers in addition to that given during faculty lectures. There are no references available from which the writer could gather information relevant to the course of studies followed in this health and personal development programme. However, by reading the faculty minutes one can conclude that the staff put considerable effort into the task of molding the characters and personalities of their charges, and that on occasions much of their time was devoted to giving individual attention to members of the student body who were socially maladjusted.

A quotation from the faculty minutes of this institution points to the fact that the interest which the staff showed in the personal development of the student and his home background was not entirely without some reward. The passage quotes:

> Teachers were called to report the feeling obtaining in homes towards the academy. Reports were all satisfactory. In the teachers' reports all was encouraging. A better spirit is being manifested by students, and better results are being obtained in their work.[21]

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[21] Ibid., p. 8.

RECRUITMENT PROGRAMME

It was the aim of the General Board of Education in Salt Lake City to interest as many Mormon students as possible in attending the academy. However, in some of the wards of the Mormon area there was gradually developing a state of indifference towards the institution. This feeling of indifference was accompanied by a dwindling attendance. The faculty minutes refer to this situation during the administration of Ernest Bramwell. The following quotation points to the fact that this lack of interest was of concern to the faculty at this period. The passage reads:

> President Bramwell welcomed the faculty and expressed great appreciation for each member. He encouraged us in our work during the coming year.
>
> The president spoke of the general feeling of indifference towards the academy obtaining throughout the various settlements, more especially in Magrath. The cause of this feeling was attributed largely to the irresponsible class of students, supposed to be in attendance from there last year. The aim this year is to obtain good students, and fewer of them if necessary, in order that the school might be vindicated.[22]

For the purpose of recruiting the better students from those wards teacher visits were planned for these areas in order to overcome the growing indifference of Church members towards the school. For the purpose of recruiting the young people the faculty members were divided into committees whose

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[22] Ibid., p. 22.

duties were to visit the different districts and encourage the better students from the various wards to register.

It was decided to appoint members of the faculty to have charge of the following districts:

President Bramwell

Taber

Leonard

Grassy Lake

Instructors Allen and Poulson

Stirling and Cardston

Instructors Tanner and Steed

Magrath.[23]

THE ACADEMY CLOSES

During the first years the Knight Academy was in operation the institution was supported very enthusiastically by the majority of the Canadian Mormon wards. On the first registration day the enrollment of students numbered only thirty-five. By December 1910 this number had increased to a total of two hundred five pupils and an additional forty applications of students desirous of enrolling for the first mid-winter season were being considered. At one time during the administration of Bramwell the enrollment of students attending the institution had reached a total of three hundred.

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[23] *Ibid.*, p. 46.

[illegible]

[illegible]

[illegible]

During the latter years that the school was in operation there is evidence from the documents examined that it was being supported with less enthusiasm. In June 1921 the administration saw fit to cease to operate the school.

The building was sold to the Raymond School District, and until the completion of the new high school building in Raymond in the year 1952, it served the community as their district high school. In the year 1952 the Raymond School Board began to house the students of the intermediate grades in this building, and at the present time it is under the administration of the Warner County Council.

During the last year that the academy operated one of the special activities sponsored by the students was the preparation of a yearbook which was dedicated to H.S. Allen of Raymond. The following quotation taken from this book speaks of the esteem in which the Local Board member was held by the students of the institution:

> President Heber S. Allen, to whom this book is respectfully dedicated, has been president of the Knight Academy Board of Education since the institution was founded. To him, more than to anyone else do we owe the establishment of the school. Throughout the years he has been its mainstay. A firm believer in education, he has given freely of his valuable time and of his means, that the young might have the educational advantages offered here.
>
> Not only has President Allen assisted in a material way, but his influence has been of an inestimable value. He has championed the cause of education in season and out, and he has practised what he has preached.
>
> Truly the school and the students who have come

> and gone owe a debt of gratitude to President Allen, a debt that can be paid only by emulating his example of service to humanity.[24]

REASONS FOR CLOSING THE ACADEMY

The main reason why the Knight Academy failed to continue to operate was that it was the general policy of the Mormon Church after 1920 to withdraw from the junior college and private secondary school field. The property in the United States and Canada was transferred to the state-controlled school districts.[25]

After the year 1905 in Utah, and after the year 1917 in Alberta, the public high school movement developed rapidly. During the economic depression following World War I, the Mormons began to feel the extra financial burden of supporting a dual system of education. The Church found that it was a financial impossibility to establish large enough academies to accommodate all its members, and it found itself incapable of competing with the public high schools which arose in Mormon districts. The General Board found that in most Mormon communities the representatives of the district school boards were generally Latter-day Saint Church members, and that in these communities the high schools were ordinarily manned by Mormon teachers, thus ruling out the need for academies.[26]

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[24]The writer obtained this letter from the notes of Mrs. Elizabeth King of Raymond.

[25]Bennion, op. cit., p. 194.

[26]Ibid., p. 179.

One Mormon ward commented that the high school students at that period were much younger than those of a few years previous. The parents desired that they be educated in their home communities rather than that they should leave and board in communities several miles distant.[27]

The public high schools were in a better financial position to equip their schools with laboratory equipment, physical training facilities and other properties essential to a good education. Furthermore there were fewer students per teacher in the high schools than in the academies, which was a distinct advantage in their favor.[28]

Since the public high school system at this period was rapidly expanding, the demand for well-trained high school teachers was ever increasing. This demand for high school teachers thus placed the burden of Normal training upon the Mormon Church, since it desired that its members staff the public high schools in Latter-day Saint areas. The Church leaders were thus encouraged, not only by their own educators, but by public school men as well to transfer high school work to the state and concentrate on college normal work.[29]

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[27] Ibid.

[28] Ibid.

[29] Ibid., p. 192.

SUMMARY

The academic curriculum offered by the Knight Academy was very similar to that of the larger provincial high schools established at that period. The former, however, offered instruction in Mormon Church doctrine to Latter-day Saints in attendance. A number of vocational courses which attempted to train the boys and girls in manual, domestic and business arts were offered. Recreational programmes for character and personality development were rather abundantly provided and adequately supervised. The school, which had religion as its foundation, endeavored to maintain a friendly atmosphere.

The school failed to continue operation as a result of competition from provincial high schools. The financial burden caused by the economic depression which followed World War I was a factor in causing the academy to close its doors.

CHAPTER V

THE GROWTH OF THE GOVERNMENT CONTROLLED SCHOOLS BETWEEN THE YEARS 1917 - 1956

ACCOMMODATION OF STUDENTS 1917 - 1936

By the year 1917 a complete high school curriculum through the twelfth grade was being offered in the schools of the larger Mormon communities. At this period, in the two communities of Magrath and Cardston, the two school houses which had been constructed in the years 1909 and 1916 respectively, provided accommodation for the students of the public school grades -- now known as the elementary and intermediate classes -- and the high school students. The pupils in the public school grades attended classes on the lower floor, while the rooms on the upper story of these buildings were set aside for the students from grades nine to twelve inclusive. In Raymond, after the year 1921, the public school students were housed in the large brick school house which was constructed in the year 1910.

In the year 1927 the Cardston school officials began to separate the public school grades from those of the high school. A new school building was erected in which accommodation was provided for seven classrooms. The building was modern in every respect. Space was provided for a standard-size gymnasium, a science laboratory, and washrooms in which

modern facilities were installed. This building is still being used to house the high school students, although it has been enlarged in order to provide classroom space for students taking vocational courses in household economics, manual training and agriculture.

A new high school building in the community of Magrath was officially opened on May 7, 1930, although classes were already being conducted in the building in the autumn of 1929. This building was constructed at a cost of $45,000, which sum during the years of the depression was a considerable amount of money. The school was erected south-west of the public school building. When it was first opened four high school teachers were employed, and space was provided for four academic high school grades. The gymnasium provided for in the building was of standard size, and it served likewise as an auditorium where student extra-curricular activities could be sponsored. The building was supplied with modern plumbing, and the heating system provided for in the school was as modern as any which could be installed within the limits of the facilities available in the community at that period. Although at the time manual arts and household economics were not offered in the average town high school, the school board provided for unfinished basement rooms in the building. These rooms were to be later completed in order to provide classroom space for instruction in vocational courses when these subjects would be added to the curriculum of the town high schools in Alberta. In

order to finance the construction of this school building the school board found it necessary to float a debenture for the amount of $45,000, to be paid in not more than twenty annual installments at an interest rate not higher than eight per cent.

This high school building in Magrath was erected on the advice of Inspector Smith who commented in his report on the overcrowded conditions of the high school classrooms. With the opening of the new school in the autumn of 1929, a fourth teacher, Martha I. Houston of Lethbridge, was added to the teaching faculty. The school was under the administration of Principal Grant G. Woolley.

THE SCHOOL POPULATION 1918 to 1929

Between the years 1918 to 1929 the school population in Mormon centres remained comparatively unchanged. There were generally from eleven to fifteen teachers employed in each school to instruct in the grades from one to twelve inclusive. Magrath, for a number of years, employed only eleven teachers in the combined public and high school. This community, being smaller than Raymond and Cardston, employed only three high school teachers and generally eight public school teachers. The larger communities of Raymond and Cardston generally employed from three to four staff members in excess of the number required to teach in the Magrath school. There were years when the school population in the primary grades

fluctuated somewhat, thereby making it necessary for the school boards to provide for double classrooms in the lower age-range levels. These double classes were generally provided for the beginners.

STAFFING OF SCHOOLS

By the year 1918 the towns of Raymond, Magrath and Cardston were employing school principals from the local area. J.W. Low remained as principal of the Cardston school until the year 1926 when he was succeeded by Rulon Hicken. Between the years 1918 and 1929 Magrath employed several local principals. Jared Mercer was replaced in the year 1921 by W.A. Keith. Keith was followed by Walter E. Brown of Cardston, Golden Woolf of Cardston and Grant G. Woolley of Magrath. Paul Redd during this period served as principal of the Raymond school.

After the year 1918 the majority of the teachers employed in this area were local men and women who had received their high school education and Normal training in the province of Alberta. The last teacher from the eastern provinces of Canada to be mentioned in the minutes of these school boards was a Mr. Harkness from Ontario. Harkness taught on the Magrath high school staff in the years 1924 - 1925.

THE CURRICULUM 1917 - 1936

The programme of studies followed by the district

schools in this area was consistent with the course of studies which was followed by other town and village schools in the province. Although the system of grades replaced the system of standards in the year 1912, no major change was made in the curriculum until the mid-twenties. "At the close of the war (1914 - 1918) it was felt that new problems which had arisen demanded new emphasis and new procedures".[1] Between the years 1921 and 1924 the Deputy Minister of Education, Dr. G. Fred McNally, supervised the rewriting of the Alberta curriculum. The subject matter in the basic courses was modernized. Students who were not adapted for professional training were offered a wider range of choice in courses. A provision was made for promotion by units or subjects.[2]

In the larger high schools in the province programmes of study were provided for general matriculation and normal school entrance. Agricultural, commercial and technical courses were offered to students who desired a practical education.

This change in the programme of studies gives some evidence of the fact that education at this period in the history of the province was beginning to stress the needs of the pupils. The trend was to move away from the subject centred curriculum.[3] This trend toward activity was further emphasized when the curriculum was again revised in 1936.

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[1]Figur, op. cit., p. 145.

[2]Ibid., p. 146.

[3]Ibid.

[illegible]

[illegible]

[illegible]

Religion at this period was offered once weekly -- the length of the period for such instruction being one-half hour. The period for religious instruction in the Magrath school was usually the last half-hour of each Wednesday afternoon. The instruction during this period was entirely undenominational in character -- usually consisting of stories from the Bible which could be adapted to any Christian sect.

Under the traditional system of education there was very little noticeable effort put forth during the classroom recitation periods to deal with "the whole child". However, programmes were planned for such festive occasions as Christmas, Hallowe'en and Dominion Day celebrations when the children were given an opportunity to appear before a public audience in order to recite poems, tell stories, sing songs, or act in plays which were in keeping with the occasion.

The minutes of the Cardston school board would indicate that even prior to 1936 music had been generally offered on the school curriculum. Mrs. Luella Smith of Cardston was employed to give such instruction; she is still employed by the school board to render such services in the Cardston community. Mrs. Smith is adequately trained to offer instruction in music since she has spent some time in New York studying courses in voice and instrument for the purpose of qualifying herself to offer this type of instruction in the public schools.

Reference is made in another section of this thesis to the circuit instructors of music who served some of the other school centres in the region at this period.

EXTRA-CURRICULAR ACTIVITIES

In the senior grades the high school student body councils continued to function as they had done in these Mormon communities during the life of the Knight Academy. Basketball leagues were organized on a competitive basis and then as well as today, they played an important role in the student's programme of extra-curricular activities. Special parties were held for such occasions as Hallowe'en, Christmas, Valentine's Day and Easter. During the month of May entertainments were provided for the alumni of the various high schools throughout this area.

Although there was no provision made on the traditional course of studies for credits to be given in physical training, the track and field meet was very popular in the Cardston region. The events sponsored by the schools were usually prepared out of school hours, and they were "run-off" during the latter part of May or the first week in June before the students began to prepare for the final examinations, which usually commenced the fifteenth day of June. Departmental examinations at this period were held for all senior grades from nine to twelve inclusive.

At this time the literary programmes were an important part of the school life of the high school student. These programmes were sponsored by the student body council in conjunction with a staff advisor. The last hour of every other Friday afternoon was set aside for the presentation of the special numbers prepared for these programmes. In this manner the child was given some opportunity to develop self-confidence through the effort which he put forth to express himself before an audience. The numbers which appeared on such programmes were usually of a dramatic or musical nature. Very often pupil "gazettes" were prepared by the students, and they were read during the programme. Retold stories and recitations gave the student an opportunity to develop any talent which he possessed along the lines of elocution.

Since the Latter-day Saint communities are located in an agricultural region, the school fair, which was sponsored by the community in conjunction with the provincial agricultural schools and the Department of Agriculture, was very popular. This event was generally held during the early part of September. Animals, grains, flowers, vegetables, cooking, sewing, handicrafts, and exhibits of school work prepared by the students were placed on exhibition. These displays were judged by men and women chosen by the schools of agriculture and the academic school officials. First, second and third prizes were offered for each class of exhibits, and a small monetary award was

given to the student as a remuneration for the effort put forth by him in preparing his display. The school fair ceased to play an important part in the school life of the student of this area during the Second World War, and it has never been sponsored in this region since that period.

In the Magrath high school an oratory contest is sponsored annually. This activity has been sponsored each year since 1934 through the generosity of a former resident of the community, J.F. Gagan. Gagan came into this region with the early pioneers. Being greatly interested in education and the public speaking programmes sponsored by the community and the school, he willed a certain portion of his estate to the Magrath School District as a trust fund. The interest from this fund was to be used as a monetary award to be given to the student winning first place in an oratory contest to be held annually and to be sponsored by the high school staff and the student body assembly. This contest has continued to be an annual event in the life of the high school student since the spring of 1934.

TEACHERS' SALARIES

The minutes of school board meetings which were held in these communities at this period would indicate that teachers' salaries were substantially increased after the First World War. The salary range generally ran from ninety-six dollars

per month for a ten month school term to a maximum of twenty-four hundred dollars per annum. The principal of the school received the maximum salary of twenty-four hundred dollars in some communities, providing he had had the required teaching experience with the school board employing him. It is of interest to note that at this period no substantial allowance was being made on the salary schedules for university credits or complete university degrees, although some of the high school teachers and the principals held these credentials.

Until the year 1925 teachers holding the second class certificate were being employed as high school assistants to teach courses through the eleventh grade. The salary schedules generally provided for a higher salary to be paid to the primary teachers on the public school staffs than the teachers in grades two to seven were receiving. Prior to the year 1928 the salary paid to the first grade teacher was generally one hundred ten dollars per month for a ten month term. The teachers in grades two to seven were receiving approximately one hundred dollars per month. The eighth grade teacher because of his additional responsibilities as a public school principal, received an extra bonus for carrying out such duties. Since the positional salary schedule was in effect at this period, the high school teachers were generally paid from four hundred dollars to six hundred dollars per annum more than the public school teachers

received. The salaries of teachers in this region were considerably reduced after the year 1929, as they were in other areas of the province. It was in this year that the general economic depression began.

During the years of the economic depression the public school teachers received a salary of six hundred dollars per annum. The high school teachers were paid from nine hundred to eleven hundred dollars per annum, and the high school principal's salary was dropped from twenty-four hundred dollars per annum to approximately fourteen hundred dollars. These low salaries in this region obtained until the larger unit of administration was introduced into the province in the year 1936.

Since school taxes were difficult to collect during the years of depression, some of the schools in the Latter-day Saint area operated for a short period on a system of "scrip". This was a system whereby the staff members were given coupons which could be exchanged at the various business houses in the communities for merchandise or other goods required by the teacher. The sums advanced by the business houses for this purpose were deducted from the property taxes of those firms which had advanced the credit.

The present salary schedules for the Cardston and Raymond areas are in line with some of the better schedules

in the province. The range of salaries runs in this region from a minimum of twenty-three hundred dollars per annum for one year's training and no experience to a maximum of over six thousand dollars for six years' training and full experience (usually fourteen years). Several fringe benefits and bonuses for supervision are offered. These bonuses are comparable with those offered by many other divisional school boards of the province.

THE INTRODUCTION OF THE LARGER UNIT INTO THE PROVINCE AND ITS EFFECTS ON THE CARDSTON AREA

The provincial election of 1935 gave the Social Credit Party a large majority in the legislative assembly. The former government had seen a need for a change in the Alberta system of education but it had been hesitant about implementing such a reorganization. Having just won the election, however, the Social Credit members dared to undertake experiments that no former administration would have ventured to attempt. The new Social Credit Party was composed of men who were fitted for the task confronting them. The late premier, William Aberhart, was a successful Calgary high school principal and in his party were teachers of outstanding ability such as Messrs. Tanner, Low, Hook, Ansley and several others of high professional standing.

In the fall of 1935 William Aberhart became a Minister

of Education. He announced that as soon as possible the government intended to introduce a system of larger units into the province. In the fall of 1936 eleven large units comprising seven hundred and forty-four school districts were organized. The organization of other units progressed yearly until by the autumn of 1940 nearly all of the school districts in the province were under the large unit of administration.[4]

The rural areas in the Cardston vicinity were among the first districts to enter the large unit of administration. At first only the smaller one-room rural schools, and the smaller hamlets entered the Saint Mary's River School Division No. 2. Gradually the larger communities began to enter the unit. By the year 1945 all of the schools in the larger towns except Raymond were under the administration of a central school board comprised of five divisional trustees and a board secretary-treasurer. This central board opened its office in Cardston, and at the time it continues to operate from this point. Zebulon Jacobs, who has previously been mentioned as one of the first qualified Mormon teachers to be employed in the Cardston area, became the first secretary-treasurer of the large unit of administration.

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[4]Isidore Goresky, The Beginning and Growth of the Alberta School System, (Thesis, May 1944), p. 144.

After this area was organized into a large school division the schools in the Mormon communities increased in size rapidly. The basement rooms which had been provided for in the Magrath school were completed, and units in shop work and household economics were introduced. Emily Stringham of Glenwood became the first home economics teacher in the Magrath high school. Lee Leavitt of Cardston was the first instructor of manual training to be employed in this community. A full time music instructor, Mrs. Lynn Leavitt, was engaged by the division to instruct at Magrath.

After Magrath and Cardston entered the larger unit of administration extra classroom space was provided for the purpose of offering the students training in commercial and agriculture courses. New wings were added to each high school, and modern facilities were provided in order that instruction could be offered in these courses. In the Magrath school an extra classroom was provided for a combined library and study room. The school board has found no difficulty in providing the Magrath high school with an instructor of agriculture courses -- a new unit which was added after the formation of the large unit. Because of the shortage of trained personnel in this field the divisional board at Cardston has not always been successful in finding such an instructor for the Cardston high school.

Due to the influx of school population which accompanied the entrance of Magrath and Cardston into the large unit of administration, the teaching staffs of these schools have been greatly increased. Previous to the year 1936 there were only four teachers on the Magrath high school staff. Today this number has been increased to nine. The elementary school and the intermediate school staffs have been increased until at the present time there are some twenty-seven teachers employed in the community.

Of the larger Mormon centres in this territory the Cardston school system has experienced the greatest expansion since the amalgamation of these districts with the Saint Mary's River School Division. At the present time the original public school and high school buildings are filled to capacity in spite of the fact that new wings have been added to both of these buildings. Several cottage schools have been moved from rural areas in the division, and they have been placed alongside the larger buildings. These small school houses are being used to accommodate a surplus school population. The largest of the cottage schools in this community is the Lee-Side School which provides seating accommodation for the pupils of four elementary grades. Lyman Jampolsky of Edmonton has for the past three years served the community as high school principal. Grant Matkin at the present time is the principal of the

elementary school. For a number of years Ora Neilson has been the principal of the Cardston intermediate section.

Because of overcrowded conditions in the schools, plans are now under discussion for the erecting of a new school in Cardston. It is proposed that this new high school contain from eight to ten classrooms.

Raymond was the most reluctant of the three Mormon centres under discussion to relinquish local control of the schools to the administration by a large unit. Refusing to enter the Saint Mary's River School Division when the two districts of Magrath and Cardston amalgamated with the unit, Raymond continued to operate as a separate district until the year 1953 when the community joined the Warner County. At the present time the administration of the Raymond school system is under the control of a school superintendent, Robert Kimmitt, and the county council which has its headquarters in Warner.

Along with the districts of Magrath and Cardston the Raymond school system has, in recent years, experienced some expansion. Liman Jacobs at the present time is the high school principal. He is assisted by Orvin Hicken and William Nalder who serve the district as principals of the elementary and intermediate schools. Some thirty teachers are employed by the Warner County to staff the Raymond schools.

The Raymond schools provide much the same standard of instruction as that offered in the districts of Magrath and

Cardston. The complete academic programme, as re-organized in the year 1936, is offered to the children of this community. Vocational courses in household economics, commerce and manual training are offered in the Raymond intermediate and high schools. There is, however, no course in agriculture offered at the present time. Instruction in music is given by a full-time music teacher, Mrs. Velma Redd.

SUMMARY

By the year 1917 it was a general practice throughout Alberta for the high schools to offer instruction on the twelfth grade level in the larger villages and towns. The traditional system of education introduced in the year 1905 was followed until the mid twenties. The revision of the curriculum took place between the years 1922 and 1924. Further changes were brought about under the Social Credit government in 1936.

The Knight Academy left its stamp upon the schools in the Cardston and Raymond areas. Many of the extra-curricular activities organized during the life of this private school have continued to play an important role in the school life of the students in this vicinity. Although the schools of this area followed fairly closely the patterns of development in the province in general, there was emphasis placed upon such extra-curricular activities as basketball tournaments, literary and

dramatic programmes and oratorical contests. Instruction in music and religion was offered in the schools located in Mormon communities when the provincial system made allowance for such instruction during the mid twenties. During the period 1917 - 1956 the schools in Mormon areas were staffed mainly by teachers affiliated with the Latter-day Saint Church.

A rapid expansion of the school systems in this area followed the organization of the large school divisions in the year 1936. Factors such as war conditions, increased birth rate, improved roads and means of transportation, economic prosperity and the policy of some divisional school boards to centralize schools in certain regions have contributed to this aspect of educational development in this area.

CHAPTER VI

CENTRALIZATION FOR EDUCATIONAL ADVANTAGES IN MORMON COMMUNITIES

CONCENTRATION OF THE MORMONS IN FARM VILLAGES

The Mormon people have sometimes been described by social historians as an urban people. An analysis of the population in the Cardston area would indicate that the non-Mormon residents of this region are generally located on farms surrounding the Latter-day Saint communities, whereas the communities themselves are predominantly populated by the members of the Latter-day Saint Church. From the organization of the Church it has been the tendency for the Mormons to concentrate in these "farm villages". The plan of such a community makes for a scattered town. Often as few as three or four families will be found located on a ten-acre block of land, each family owning several acres of land on which the home has been constructed. The ownership of such a comparatively large tract of land in the community made it possible, in the early days of the settlement of this area, for the owner to keep several animals in the community. From the produce he derived from his livestock and from the vegetable gardens, which thrived in this irrigated centre, the owner was able to support his family. Generally the Latter-day Saint farmers owned land which was

in close enough proximity to the community that the owners were able to travel back and forth each day during the spring, summer and autumn seasons in order to care for their crops.

This manner of settlement in Mormon communities served a three-fold purpose. Such a method of town organization made it possible for the Latter-day Saints to construct church-houses which would be conveniently situated for all members to attend services if they so desired. Secondly, this system of centralization allowed for an opportunity for all members to take advantage of the auxiliary Church organizations and any community clubs which made for the social development of the child. By participating in these organizations the adults were likewise able to employ profitably their leisure time. The third advantage offered by such a method of group settlement in "farm-villages" was that it was possible for the children of the community to enjoy, from the early days of the settlement of this area, a more specialized training in the educational institutions which were established in these towns and villages. It would definitely have been impossible to offer the same type of instruction in the one-room ungraded rural schools which were prevalent at this early period in the history of the province.

Reference has previously been made to the fact that in the young communities of Magrath, Raymond and Cardston school houses had been constructed between the years 1900 and 1910 which

provided for classroom space for from eight to eleven grades. Before the movement in the province towards the consolidation of some school districts under the Sifton government about the time of World War I, many Alberta communities were employing only three or four teachers to educate the children of businessmen who were living in towns. Some of these communities may have possessed business sections comparable in size with those of Mormon communities. However, the schools of such districts were smaller, since the farmers who lived on their farms were often scattered in rural school districts. In these rural schools a teacher was often required to teach the grades from one to nine inclusive. Frequently the attendance at the school was as high as from twenty-five to some forty or fifty children.

Undoubtedly the custom which the Mormons had of supporting a large public school offered some financial disadvantages. Taxes on their farm lands were often paid by the Latter-day Saints to support a rural district school which their children did not attend. In addition, the town dweller was taxed on his residence and other village property which he maintained in order to live in the community. Because of the fact that the farmers did not educate their children in the rural district schools located near their property, the influx of rural children frequently overcrowded the classrooms of the town schools. The financial problem of creating extra classroom space had to

be solved by the town boards, and in the end the financial burden had to be shouldered by the farmer himself by means of a payment of extra tuition fees. Nonetheless the financial disadvantages which were created as a result of this manner of settlement were more than offset by the educational advantages accruing from the more specialized training which the pupils could obtain in the larger graded schools. The Mormons were willing to pay the extra taxes and tuition fees in order that the youth could receive the religious, social and academic advantages offered in a more centralized community.[1]

In the year 1906 the school populations of the communities of Raymond and Cardston were among the seven largest found in Alberta communities, excluding Edmonton and Calgary.[2] Today, because of the fact that the province has gradually been organizing its school districts into the large units of administration, many communities comparable in size with the above towns have centralized schools which are as large or even larger than those found in the larger Mormon centres. As previously mentioned, the movement towards the centralization of schools in Alberta began in the year 1937 on a small scale. Since that period many communities in agricultural centres have enjoyed the same

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[1]The Globe, Cardston, May 16, 1908.

[2]<u>Ibid</u>.

educational advantages as those offered by the large graded schools to the Latter-day Saints who had settled in "farm-villages" a number of years prior to this date.

MOVEMENT TOWARDS CONSOLIDATION OF SCHOOLS IN ALBERTA

At the turn of the century two important questions disturbing the minds of those interested in education were those of the consolidation of schools and the addition of manual training to the curriculum. The Ordinance of 1901 offered additional encouragement for the consolidation movement. The government admitted that school districts with a limited population could offer only limited facilities in education. The annual report, in this connection, in the year 1903 complained of the difficulties with respect to secondary education in particular.

There was still much prejudice in the minds of the legislature in favor of the smaller area. The report of 1903 visualized that an increase in the population would bring demands for smaller schools rather than larger ones. At this time there seemed to be very little evidence of much interest or enthusiasm shown in the movement for consolidation of schools.[3]

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[3]Isidore Goresky, The Beginning and Growth of the Alberta School System (Thesis, May 1944), p. 87.

[illegible]

[illegible]

[illegible]

In 1912 the interest in consolidated schools was revived in a debate in the Legislature. In 1913 legislation was passed to allow their organization. The grant for conveyance, however, was too small to offer much inducement. In 1917 after crop conditions were improved the interest in the consolidation movement was again stimulated. Forty-two such schools were organized by the end of the year 1917.

The officials of the department encouraged the organization for two reasons. Firstly, greater opportunities could be had by the pupils; secondly, it was hoped that it might give impetus to an adult community movement whereby community life might be made more attractive to the children thus discouraging the gravitation towards the larger cities.[4] On the other hand the officials were cautioned to explain clearly the increased expenditure involved in the establishment of this type of school so that districts would not blindly venture into this field. In 1918 the peak of the movement was reached. The majority of consolidated schools were found in Southern Alberta.

The schools generally were of two types; some were organized to offer an opportunity for high school to country students while others merely united those schools with insufficient numbers of children to warrant keeping these schools

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[4] Ibid., p. 111

open. The advantages were evident in all districts, but during the years succeeding the First World War the economic depression made them unpopular. Two-room schools were organized in the northern part of the province where the population was more dense. The organization of the province into large units after 1936 replaced the need for consolidated schools.[5]

CENTRALIZED CONTROL OF ONE-ROOM RURAL SCHOOLS OF THE MAGRATH AND CARDSTON REGION

When the consolidation movement was at its peak in the province there is nothing to indicate in the board minutes that any of the smaller districts actually consolidated with the large Mormon centres. However, some of the smaller hamlets west of Cardston did unite with several of the smaller one-room schools in that vicinity.

Prior to the year 1924 some of the land which was later divided into school districts was included in the Magrath School District No. 620. As part of this outlying area became more densely populated and the number of school children increased in this rural vicinity, the problem of providing school facilities in the district had to be met by the Magrath Board. The following excerpts taken from the board minutes of the Magrath School District are relevant to the administration of a one-room rural school in the area some ten miles south-west of

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[5] Ibid., p. 113.

Magrath before this district was organized with a school board of its own:

> The matter of opening a school room for the convenience of school children living near the Bradshaw siding was discussed. It was the opinion of the Board that a school should be opened at this point.
>
> It was moved by Mr. Woolley and seconded by Mr. Steele that the Board make an investigation for the purpose of finding a suitable school building somewhere near the centre of the district of Bradshaw, and that steps be taken at once for the opening of the school at that point.[6]
>
> Mr. Woolley reported that the committee appointed to investigate the matter of opening a school at Bradshaw had made a trip to this district and had looked over two buildings which were available for classroom purposes. Either the building at the Allen farm or the Fellgar home could be had, but either one would require considerable repair work to put it into shape for school purposes.
>
> It was moved by Mr. Woolley and seconded by Mr. Henninger that in following out the suggestions of Inspector Watson that the proposition of Mr. Allen be accepted, providing satisfactory arrangements can be made with him in regards to the repair of the building and other matters in connection with the proposed school.
>
> It was moved by Mrs. Ririe and seconded by Mr. Henninger that Mr. Steele and Mr. Woolley be appointed as a committee to oversee the matter of the opening of the proposed school at Bradshaw Siding.
>
> It was moved by Mr. Woolley and seconded by Mr. Steele that Miss Deloise Bennion be employed to teach the school at Bradshaw at a salary of $960.00 per annum.[7]

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[6] Magrath School Board Minutes, April 7, 1924, p. 230.

[7] *Ibid.*, p. 231.

This one-room school was kept for one term in the home of John Allen, and it was during that time under the administration of the Magrath School Board until the year 1926. In that year the Bradshaw School District was organized with John Allen as the chairman of the board. Alma Brown of Cardston was the last teacher to be engaged by the Magrath School Board to teach in this one-room school. Brown was required to submit his application to Chris Jensen of Magrath, Chairman of the Magrath School Board, for his engagement in this school as a teacher.

There is evidence in the Magrath School Board minutes taken at this period, that this larger school district was making an attempt to amalgamate with one of the rural areas which was not at this time under the control of this larger district. The following passage relevant to this matter is taken from the minutes of a school board meeting held in Magrath at this period. The passage reads:

> A letter from the Deputy Minister of Education regarding the amalgamation of the Saint Mary's School District and the Magrath School District was read. It was moved by Mr. Woolley and seconded by Mrs. Ririe that a meeting be arranged with the trustees of the Saint Mary's School District in connection with the above matter,[8]

The amalgamation of this district with that of Magrath

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[8] *Ibid.*, p. 21.

was not carried out. The Saint Mary's School District continued to operate under its own Board until the organization of the Saint Mary's River School Division No. 2 in 1936. In that year this school, along with many other rural schools in this area was brought under the administrative control of the Divisional Board at Cardston.

Articles in the weekly Cardston paper would indicate that as early as 1917 some districts in the Cardston area were in favour of the consolidation of school districts. The following passage from "The Globe" discusses briefly the amalgamation of the rual districts surrounding Glenwoodville with this larger centre:

> A consolidation school district has been effected at Glenwood, and only awaits the sanction of the Department of Education before the vans commence the work of bringing in the children to school. Included in this consolidation is the Hartley District to the west and the Wood District to the east of Glenwood.[9]

Another item from the same weekly paper would indicate that during the year 1917 there were thirty consolidated school districts organized throughout Alberta. Because of such a progressive step taken in education much praise was given to the Sifton government for the interest which it had shown in the improvement of educational administration in the province.

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[9]The Globe, Cardston, March 22, 1917.

Glenwood, along with many of the outlying rural and consolidated schools in this vicinity, entered the Saint Mary's River School Division when the unit was first organized.

EMPLOYMENT OF CIRCUIT INSTRUCTORS OF VOCATIONAL COURSES

As early as the year 1914 there was a tendency on the part of some of the leading educationalists in Alberta to try to persuade the parents throughout the province to accept the idea of introducing some technical courses in the intermediate and high schools of Alberta. The following article from the Cardston weekly paper gives an account of such a lecture favoring vocational courses. This speech was delivered before an audience of ratepayers of the Leavitt School District which is located in the vicinity of Cardston. The passage states:

> Last Saturday night Mr. Ross, Chief Inspector of Schools for Alberta, and Dr. Miller, head of the technical educational department of our public school system, delivered a lecture in our meeting house under the supervision of and special arrangements by the Southern Alberta Trustees' League. Mr. Ross spoke briefly on the duties that parents have towards their children to prepare them for useful citizenship. Dr. Miller was the main speaker. He showed in a very clear and able manner the necessity of the introduction of manual training and domestic arts into our public school life--particularly in the sixth and seventh grades. 'Our children', the speaker said, 'should be prepared in school to meet life in all its phases and have developed within them the strong tendencies of nature that they may make the best possible success in life'. He outlined the policy of the government

> in its effort to assist in the work of providing suitable teachers to instruct the students along the above lines. He was listened to by a marked attentive audience. Several visitors were present from the Glenwood School District including Mr. Billingsley and Mr. Edwin Leavitt of the School Board and Mr. Osborne Wight, principal of the Glenwood School.[10]

The ratepayers of the Cardston area at this period were aware of the importance of practical courses on the school curriculum for the development of the "whole child". This problem had been previously discussed in their board meetings. Such a plan for the introduction of domestic science and manual arts into their school system had been rejected as the following passage taken from "The Globe" would indicate. The passage reads:

> March 6, 1913.
>
> School Districts' Meeting
>
> An adjourned meeting of the Trustees of the School Districts in and around Cardston met on Saturday last at 1:30 P.M. for the purpose of receiving a report of the ratepayers' meetings that had been held in their respective districts as to the feasibility of organizing circuits for the teaching of manual training and domestic arts. On a motion of Mr. Stirling Williams, J.M. Billingsley of Glenwood was made chairman. On a motion of Mr. M.I. Coombs, Mr. G.E. Cahoon was appointed secretary. The following districts reported: Glenwood and Mountain View were in favour of the organization of this area for circuit instruction. Hill Spring, Beazer, Kimball, Taylorville, Jefferson and Woolford voted against the movement. The last three voted against the plan because of lack of numbers.[11]

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[10] Ibid., April 24, 1914.

[11] Ibid., March 6, 1913.

It seems quite logical that a plan for the addition of such courses to the curriculum of these small high schools should have been rejected at this period. The cost of installing equipment in these small schools, employing an instructor and paying his travelling expenses on the circuit would have resulted in a considerable outlay of money for the small number of students benefitted. Those parents desiring such vocational training for their children in addition to the academic still had access to the Knight Academy, which, as previously mentioned, had been in operation for three years prior to the year 1913.

There is, however, an indication from available newspaper items that a plan for the circuit instruction of music had been put into effect in the Cardston area at this period. The following excerpt taken from The Globe relates:

> May 23, 1913.
>
> Music in Our Schools
>
> Mr. Leo Coombs, our talented musician, has been engaged to teach vocal music at several of the schools throughout the district. On Mondays he will travel to Woolford; Tuesdays he will instruct at Kimball, and on Wednesdays he will proceed to Aetna. The remainder of the week is to be spent by him in the west portion of the Cardston district.[12]

Coombs was later employed at different intervals to travel between Magrath and Cardston in order to give instruction in music in these schools. When his services in this area were no longer available, he was replaced by a Mr. Hensen of Cardston,

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[12] Ibid., May 23, 1913.

who rendered for a number of years a similar service in these schools.

The following agreement taken from the minutes of the Magrath School Board meetings describes the type of contract agreed to by the music instructor and the district school boards which were included on the circuit. The agreement quotes:

> Magrath, Alberta
> October 2nd, 1925.
>
> Mr. Coombs is to give at least 30 minutes instruction in each room using as an outline the course as set forth in the 'Course of Studies' by the Department of Education. The lesson will be outlined for the use of the teacher for the music period each day.
>
> The instructor agrees to prepare the pupils for and sponsor at least two concerts during the year; the entire proceeds of which are to go to the school board to assist in financing this course. The board will be immediately responsible for the payment of one-half of the cost of the course payable monthly in the amount of $26.00. This amount guarantees the immediate out-of-pocket expense to the instructor.
>
> The proceeds of the concerts up to, but not exceeding $234.99 are to be paid to the instructor for the balance of a nine months' course from October 1925 to June 1926 inclusive. In the event of the concerts' proceeds being less than the stated amount of $234.00 the board is not liable for any further payment other than the monthly payment of the proceeds from the concerts exceeding $468.00; the amount of this sum is to be held by the board for further musical activities in the school here.

Neither of the above mentioned two men who were employed by the school districts of the Cardston area as circuit music instructor was a licensed school teacher. Both were

residents of Cardston and possessed special musical talents. They were employed outside of the salary schedule to give this special type of instruction, since school teachers who had had special training in this course were difficult to secure at this period.

SUMMARY

When the Mormons first came into Southern Alberta they settled in "farm villages". This method of group settlement gave them religious, social and educational advantages. The educational advantages which they experienced were similar to those offered to small rural schools by the consolidation movement which began in the province about the time of World War I.

Because of small numbers, and probably because of the fact that Mormon wards were helping to support the Knight Academy, the small communities west of Cardston rejected the proposal that they employ a circuit teacher of manual training. The less expensive proposal that these districts employ a circuit teacher of music was supported with much more favor.

CHAPTER VII

THE CHURCH SEMINARY

THE HISTORY OF THE SEMINARY MOVEMENT

The point has been made that the interest of the Latter-day Church in education is both secular and spiritual. Where secular education was not supplied by any other agency the Church assumed the responsibility of supplying it to its members, and where secular education alone was provided by other agencies, the Church endeavoured to provide religious instruction in order that all members could avail themselves of the opportunity for spiritual growth. The Church authorities were particularly interested in exposing the youth of the Church to this instruction.

The study of the Mormon seminary in the province of Alberta cannot be considered apart from the history of the movement in Utah, since the same general policy of the Mormon Church effected the growth of this educational institution in both of these areas. In the section dealing with the Knight Academy the fact was pointed out that in Utah the schools were controlled by the Mormon Church until the year 1860. In that year non-Mormons began to move into the area, and they began to clamour for a system of state-controlled schools. The teaching of Mormon doctrine in the day schools was therefore excluded from the school programme, as it was in the Mormon area of

Southern Alberta after 1897. Consequently the academy system of education was instigated in Mormon stakes in order that the Latter-day Saints could compete with other religious sects moving into their midst. As the state of Utah grew and assumed the responsibility for providing education on the high school level, the Mormon Church found itself financially incapable of supporting a dual system of education. Therefore it sought some other means than the academy of providing religious instruction. It was for this reason that in 1912 the Latter-day Saint Church began to experiment in Utah with the organization of the religious seminary. In that year the first Church seminary was established near the Granite High School in Utah.

It was not until the year 1923 that the academy in Southern Alberta which provided the youth with religious instruction during the school day was closed. The system of state-controlled education had begun somewhat later in Alberta than it had in Utah; as a result the growth of the system of schools in this province had not kept pace with that in Utah. However, as previously pointed out, by 1923 the competition from the Alberta high school system necessitated the closing of the Church academy in Raymond. Three years later the policy of the Mormon Church was announced with respect to closing all of its Church schools in favour of the seminary and teachers' training colleges -- "the secular schools still operated by the Church were to be

abandoned as soon as feasible in order to permit expansion of the seminary system".[1] By the year 1935 there were eighty-six seminaries in operation throughout the various Mormon stakes in the United States. At the present time there are 126 in full time operation and 63 in part time operation throughout Canada, the United States and Mexico.[2]

The first religious institute was not established in Canada until the autumn of 1952. In that year the General Authorities of the Mormon Church saw fit to erect an institute near the campus of the University of Alberta in order to encourage Mormons from Southern Alberta to attend their own provincial university instead of leaving Canada to attend university in Utah, where they could obtain instruction in theology on the university level. The institute near the University of Alberta campus is under the direction of a full time instructor, a graduate from the Brigham Young University in Provo, Utah.

The seminary movement has now expanded to include the junior and senior high school students of the Cardston, Raymond, Taber, Magrath, and Lethbridge areas. In the year 1956 a

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[1]Henry A. Smith, "The Church and Education", The Improvement Era, Vol. 38, No. 4, p. 224, Salt Lake City, April, 1935.

[2]Linford Christenson, A Study of the Place of the Extra Class Activity Programme in the L.D.S. Seminaries, (Thesis, Brigham Young University, Provo, Utah, August 1954).

seminary building was constructed at Lethbridge to accommodate this Southern Alberta area. In this unit daily classes are held for senior high school students from the immediate vicinity. Early morning classes are likewise held for junior high school students. These classes are not operated on released time from the school day, as are the senior seminary classes; students of the junior high school must attend between seven o'clock and eight in the mornings.

The Lethbridge seminary, which is under the direction of Phillip Redd of Raymond, also provides for social functions which may be attended by junior and senior high school students and their friends. The more remote points of the Mormon region -- Cardston, Raymond, Magrath, and the Taber areas are accommodated by circuit seminary instructors, who are paid a teaching salary by the Latter-day Saint Church in Salt Lake City. These circuit instructors fall under the local supervision of the seminary unit established in Lethbridge.

Although the Latter-day Saint institute falls under the same administration as the Church seminary system, it is not to be confused with the junior and senior seminaries. Whereas the latter accommodate the Mormon Church members attending junior and senior high schools, the institute was organized in the year 1926 as a collegiate seminary to provide a social centre and religious instruction on the campus for college and

university students. The junior institutes are built near the campuses where two years of university training are offered by the colleges; the senior institute is built near the campuses of universities which offer a complete university education of four years. By the year 1956 the Mormon Church had established institutes in eight western states, and as previously mentioned, one was erected near the campus of the University of Alberta.

ADMINISTRATION OF THE SEMINARY AND THE INSTITUTE FROM UTAH

All Mormon Church educational institutions were combined in July 1953, under one administrator, Ernest L. Wilkinson, president of the Brigham Young University. Wilkinson in turn is subject to a Board of Trustees for the Brigham Young University and a Board of Education for the rest of the Church School System. Both of these boards, however, consist of the First Presidency of the Church (this presidency comprises the president of the Church and his two advisors, and the Council of the Twelve.)[3]

This unification plan of administration also includes an executive committee consisting of an administrator and his executive assistant, a vice-president in charge of religious

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[3]The Council of the Twelve refers to the Twelve Apostles of the Mormon Church who give advice to the First Presidency of the Church.

education, and a vice-president in charge of finance and business administration. The Organization Chart of this unified plan of administration is found in Appendix B

The Duties of the General Board of Education

The General Board of Education decides upon the policies that are to be carried out by the various divisions of the Church School System. The board makes up budget appropriations and approves of or rejects operation expenditures; it likewise approves of administrative and teaching personnel.

The Executive Committee

An Executive Committee is appointed by the president of the Board. This committee considers all business presented by the administrator, and it makes recommendations for modifications or approval before it goes to the General Board of Education. This committee is responsible for reviewing all applications for teaching and administrative positions, making interviews with prospective employees before recommendations are made to the General Board of Education.[4]

LOCAL ADMINISTRATION OF THE SEMINARIES AND INSTITUTES

In each stake of the Church where one or more seminaries are maintained, there is organized a Stake Board of

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[4]The Handbook for Seminary Institutes of the Church of Jesus Christ of Latter-day Saints, Church Department of Education, Salt Lake City, 1956, p. 7.

Education which consists of the Stake Presidency, a clerk and other members which the Stake Presidency deems necessary to appoint. The Stake Presidency consists of three members, the President of the Stake and his two advisors.

When a seminary serves more than one stake, or where there are several seminaries serving students regardless of stake boundaries, a District Board of Education is organized. This District Board of Education consists of the presidents of all the stakes involved, a clerk who is appointed by the board and such others, if any, as the stake presidents see fit to appoint. Such a District Board would conveniently serve the Mormon area in Southern Alberta since the seminary in Lethbridge serves the Lethbridge, Taber, Raymond and Cardston stakes.

If the territory is served by a Stake Board of Education the president of the Board is the stake president. If the territory is served by a District Board of Education the president of the Board is appointed by the General Board of Education in Salt Lake City. The seminary teachers and the principals are not permitted to serve on the local district or stake boards of education. They are, however, invited to attend all administrative meetings which are called by the boards concerned. The principal of a seminary acts in the capacity of an executive officer of the local board in seeing that the necessary board decisions are carried out.[5]

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[5] *Ibid.*, p. 9.

Duties and Responsibilities of the Stake District Board

(1) The Stake or District Board of Education is responsible for meeting regularly at a scheduled time and place with the seminary principal, or principals, in order to discuss problems relating to the seminary programme.

(2) Proper arrangements with the public school administration for released time and a satisfactory class schedule are made by the Stake or District Board in co-operation with the school authorities.

(3) The Stake or District Board is responsible for carrying forward a progressive programme of public relations with the public in general.

(4) The Board maintains a high degree of morale and efficiency in the seminary by encouraging, counselling, and advising the seminary teachers in every way possible.

(5) Periodic reports and recommendations to the Administration of the Church Department of Education with respect to teaching personnel, quality of teaching done by the seminary teachers and required renovations and improvements of buildings and property are made by the local Stake or District Board of Education.

(6) The local board is responsible for fostering the Church programme of education by encouraging Mormon college and university students to attend the Church institute.

(7) The rental or other use of the seminary building is under the direction of the Stake or District Board of Education. These buildings are for the benefit of Mormon people, and should be offered freely for stake and ward use provided that there is no possible conflict with the progress of the seminary programme. Non-Mormon organizations are permitted to rent the buildings with the understanding that Mormon Church teachings are respected during such rental periods.[6]

THE COURSE OF STUDIES AND OBJECTIVES OF THE SEMINARY

The Course of Studies

Four courses of study are normally offered by the seminaries. These include:

(1) Old Testament History.

(2) New Testament History.

(3) Latter-day Saint Church History and Doctrine.

(4) The Book of Mormon Studies.

These are usually offered to the students of junior and senior high school age. A Church graduation diploma is awarded to the student upon completion of any three of the above courses. If a student completes the fourth year of the above courses he is awarded a special proficiency certificate by the Church.

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[6] Ibid.

Students of collegiate and university age study courses in theology which are non-sectarian in character in addition to Mormon doctrine. For those non-sectarian courses, which are on a university level, credits equivalent to 18 credit hours are granted by some of the universities which the student attends.[7]

General Objectives of the Seminary Programme

The objectives of the Mormon Church seminary programme may be outlined as follows:

(1) To help students acquire skills, knowledge and attitudes in secular and religious fields which aid them to earn a living and fit them for a worthy place in society.

(2) To help students acquire a knowledge of God, and a dynamic faith in his power and goodness.

(3) To help students to gain a conviction of the truths as taught by the Mormon prophet, Joseph Smith.

(4) To help students to develop the ability and disposition to serve the Church in its many functions and to bring them to the experience of joy in its service.

(5) To aid students in arriving at a sound interpretation of life and the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

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[7] Ibid., p. 15.

(6) To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment and to God.

(7) To fire students with a desire to improve the world and to instill in them an appreciation of mankind.

(8) To develop in students a love for and appreciation for the Standard Works of the Church.[8]

THE ROLE OF EXTRA-CURRICULAR ACTIVITIES IN THE LATTER DAY SAINT SEMINARY

In planning their Church seminary programme the Mormons have emphasized the principle that learning takes place in a student centred activity. Consequently the greater portion of the seminary programme consists of those religious and social activities which are sponsored by the students themselves.

Mervin L. Pugh says in his "Survey on the Organization and Administration of Extra-Curricular Activities in Senior High Schools in Salt Lake City", University of Utah, 1947:

> Extra-curricular activities are not by any means new. They are about as old as organized education itself. Many of them in their modern form were found

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[8] Ibid., p. 14.
The Standard Works of the Mormon Church are the three books containing Latter Day Saint doctrine, namely, The Book of Mormon, The Doctrine and Covenants and The Pearl of Great Price.

> in the ancient schools. For instance athletic competition, clubs, debating, student participation in government, special day celebrations, dramatics, music and probably many others resembling these in modern practice were well established in Athens and in Sparta.
>
> The theme of the New Education is the 'whole child'. It recognizes that when the child walks into the school all of him walks in. He comes in mentally, physically, socially and spiritually.

The following quotation sets forth very clearly John Dewey's concept of the student activity programme:

> The child is the starting point, the centre and the end. His development, his growth is the ideal. It alone furnishes the standard. To the growth of the child all studies are subservient; they are but instruments valued as they serve the needs of growth. Personality and character are more than subject matter. Not knowledge or information, but realization, is the goal. To possess all the world of knowledge and lose oneself is an awful fate in education as in religion. Moreover subject matter never can be got into the child from without. Learning is active.[9]

According to the above modern concept of learning the teacher is not one who designs tasks and dictates that they be carried out, but one who directs activity. Consequently the more influential part of the seminary programme consists of religious, educational and social activities which the pupils organize themselves and sponsor under the guidance of the seminary instructor.

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[9]John Dewey, The Child and the Curriculum, University of Chicago Press, 1902, p. 13.

Bennion summarizes these activities in the following manner:

(1) The arranging and presentation of programmes and worship services in the Church. The programmes are generally carefully worked out with students participating in a unified programme of music, readings and sermons.
(2) The sponsoring of community projects to aid those in need, particularly at Thanksgiving and Christmas.
(3) The production of dramas and pageants in the various communities. These provide religious and cultural values both to those participating and to the members of the community who attend. Pageants and dramas are common at the Christmas season and at the commencement exercises.
(4) The sponsoring of numerous class projects of educational and religious nature which become a part of the regular classroom activity.
(5) Sponsoring and conducting group worship services as part of the classroom activity.
(6) Sponsoring trips to places of historical and cultural interest.
(7) Sponsoring trips to Mormon temples where work for the dead is performed.
(8) The sponsoring of recreational activities in which students are provided social contacts with student groups. Seminary parties take the form of hikes, home parties, swimming parties, dancing and various forms of physical training activities.[10]

The seminary programme emphasizes the fact that the experiences enjoyed by a student in company of his fellows are the best moral training which can be offered to him. Social disapproval or social acceptance does much to define avenues of conduct which a child will follow, and are a much more powerful influence in his life than formally taught moral lessons. The seminary realizes that merely providing extra

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[10] Milton L. Bennion, Mormonism and Education, Deseret News Press: Salt Lake City, 1939, Chapter 9.

class activities for the student does not bring about the desired results in the development of the character and personality of the student. He must be kept busy participating in the planning and sponsoring of his activities. These activities must come about as a result of class work and they serve as a rich influence on that class work.

Activities sponsored by the seminary must be essentially religious in nature. They must serve to prepare the student for positions of social and religious leadership when he is older. They must also teach the student how to participate as a follower in group activities; these experiences will serve to make him a worthwhile contribution to a social or Church group in later life. Today religious education is similar to the academic side of a child's development in that it does not suffice to memorize facts. Experiences must be provided which can give life and meaning to the facts learned, and which can be translated into action during the student's life.

SUMMARY

The Mormon seminary was established to provide religious instruction for the youth of the Church when this instruction could no longer be provided by the Church academies. The first seminary was erected in Utah near the Granite High School in 1912. It was not until the year 1952 that the Church in Salt Lake City saw a need for them in Alberta. The Mormons at the

present time operate a seminary in Lethbridge and an institute near the campus of the University of Alberta. Circuit instructors of religion are provided for more remote Mormon centres in Southern Alberta. The Mormon seminary seeks to provide an abundance of "pupil centred" activities for the students. These experiences are organized in so far as possible around religious themes.

CHAPTER VIII

THE MORMON CHURCH AUXILIARY ORGANIZATIONS

The Mormon Church fosters a number of Church auxiliary organizations which enlist the services of numerous teachers and officers who give freely of their time and talents in carrying out various educational and service programmes for the benefit of the young and old alike. Each local ward organization consists of a superintendent, a first and second assistant, a secretary, a librarian, a chorister and an organist. In addition there are teachers chosen for the various departments.

The ward organizations are given supervision by a similar stake organization for each department. The ward departments are visited by the stake representatives as often as possible. In this manner adequate supervision can be given in order that a programme as outlined by the General Board of Education in Salt Lake City can be properly put into effect. Leaders for these various auxiliary organizations are chosen because of their spiritual interests and also because of their natural abilities which adapt them for supervisory work. In each Mormon ward regular weekly meetings are held in order that outlined programmes for each of the organizations can be carried out.

The names of these Church auxiliary organizations are as follows:

Primary Association.

Sunday School.

Relief Society.

Young Men's Mutual Improvement Association.

Young Women's Mutual Improvement Association.[1]

It is the purpose of this chapter to give the reader some idea as to the early development of these organizations in the Mormon area of Southern Alberta, and to briefly describe the educational efforts put forth by each organization in its attempt to aid in the growth and development of the Latter-day Saint Church members.

THE PRIMARY ASSOCIATION

The first Primary Association of the Mormon Church was organized in the year 1878 at Farmington, Utah, under the direction of the Mormon pioneer Aurelia S. Rogers. In Alberta this same association was functioning at Cardston as early as November 20, 1887, with Sara B. Daines acting as president, and Cena Matkin and Mary Elizabeth Farrel as first and second assistants.[2]

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[1] M. Lynn Bennion, Mormonism and Education, Deseret News Press, Salt Lake City, 1939, p. 241.

[2] The writer obtained information regarding the early organization of these associations in Southern Alberta from Mr. Sylvester Low, Cardston, Alberta.

This organization enlists the attendance of children from four to twelve years of age, and by means of its weekly meetings it attempts to give them proper religious training. Mrs. Rogers, the pioneer woman who was responsible for the organization of this department in the Church, felt that "children should be taught to be better helps in their homes, to improve their manners, to learn everything that is good. They should also be taught the Gospel of Jesus Christ."[3] The activities carried out in the first Mormon Primary classes were in keeping with the life in a frontier area. They consisted of: straw braiding, patch work, drying fruit, making simple articles of wood and growing of the various agricultural products. Summer play periods, picnics, children's bands and many of the children's outdoor sports were likewise encouraged.

The present general administrative head of the Primary, Mrs. May Anderson, has worked in this Church organization since the year 1890. Mrs. Anderson was one of the leading pioneer specialists in kindergarten work in the state of Utah, and she possesses much knowledge of the Froebelian principles of kindergarten education. Her enthusiasm for Froebelian methods has been reflected in the Mormon Primary programme for many years.[4] The organization of the Latter-day Saint Primary Association

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[3]Bennion, op. cit., p. 243.

[4]Ibid.

is described in the following passage:

> The children of the Mormon Primary are divided into eleven groups. The religious instruction comprises simply told doctrine and the belief as taught in the scripture both ancient and modern and evidenced in the history of the Church. These are supplemented with lessons on character building, courtesy, development of gifts and talents etc. with the practical application of principles taught.
>
> Leisure time activities include programmes, entertainments, festivals, picnics, nature study walks, kite tournaments, pet and hobby shows, the preparation of rhythmic ensemble and harmonica bands, the making of articles for bazaars, for the homes, the wards, and the Children's Hospital which is located in Salt Lake City.[5]

The part which "child activity" plays in the learning and development process of the child is emphasized by the following quotation:

> The Primary association, said one of the leaders of the Mormon Church, is very much concerned with the many-sided development of the child, a development which will enable him to meet his needs and desires during the various stages of his growth. Little children will always grow through self-activity. Primary teachers are merely directors -- suggestors. Character is being not talking; it is living not knowing. It was upon this principle that the Primary association based its work in the beginning, and by the application of this principle it has steadily grown.[6]

The Mormon Primary has a three-fold responsibility:

(1) To give week day religious instruction to Latter-day Saint children.

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[5] Ibid., p. 244.

[6] Ibid., p. 245.

(2) To supervise and direct the children's leisure time activities.

(3) To encourage in the child proper health habits.

SUNDAY SCHOOLS

The Utah pioneers held their first Sunday School session on December 9, 1849, in Salt Lake City. The first Sunday School in Southern Alberta for Latter-day Saint members was organized in Cardston on June 5, 1887. John Lane served as the superintendent, and he was assisted by J.A. Woolf and Ruben Miles of Cardston. During the early years the Bible was the chief text studied by Mormons in their Sunday School classes. The Sunday School classes, however, during this early period did not confine their studies to religious doctrine. "The students read round and in some of the schools the alphabet and other fundamentals of education were taught as well as the doctrines of the Mormon Church".[7]

The modern Mormon Sunday School is graded on the basis of the chronological age of the students attending. These classes begin with children of kindergarten age and end with a class which is organized to accommodate the pupils of adult age. The standard works of the Mormon Church are the chief

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[7]Ibid., p. 247.

texts which are studies, and the course context is so organized to include a history of the Mormon Church.

A clear description of the academic programme followed by the Latter-day Saint members attending this organization is given in the following excerpt. This passage was taken from the articles written by Albert H. Reiser, General Secretary of the Mormon Sunday School programme, and it reads as follows:

> Step by step through the departments of the Sunday School the gospel plan is unfolded. To the children in the Cradle Roll class simple songs and stories having moral and religious implication within the comprehension of children under four years of age are offered. To children four, five and six years of age the kindergarten department offers lessons and appropriate religious activities which emphasize the development of primary concepts of the Kingdom of God, the personal habits and qualities which the individual must possess, and the preparation he must make to be worthy of membership therein. The stories are drawn from the standard works of the Church.
>
> The Primary Department (of the Sunday School) is designed to serve children seven, eight and nine years of age. Here the primary concepts referred to are reinforced with stories and activities of a more advanced character.
>
> Children in the Church History Departments are baptized members of the Church, and are just awakening to an interest in the organization and their relationship to it. The course of study in this department, therefore, is to present stories of Church History and subject matter relating to the Church and to induce the pupil to explore and to understand the Church and its purpose in relation to himself.
>
> The deacons and girls of the ages twelve, thirteen and fourteen in the 'A' Department are led to continue this activity of exploration. At this level the attention is drawn to a study of the principles of the Mormon Gospel. The materials used are to be found in the standard works of the Church. In the 'A' Department the emphasis is given chiefly to the biographical materials of leaders of leaders and hero tales.

In the 'B' Department the ordained teachers and girls fifteen and sixteen years of age take up a more advanced study of the principles of the Mormon Gospel. At this level the distinctive messages of the standard works of the Church are stressed.

In the Gospel Messages or 'C' Department the particular aim is to show the application of the principles of the Gospel to the problems of the modern life of young people.

An intensive review course in the principles of the Gospel is offered young people nineteen and twenty years of age in the hope of preparing them for the active missionary service abroad and for teaching responsibilities in various Church organizations at home. The purpose of the missionary course is first, to lead the class members to a deep, intellectual conviction, culminating in a testimony of the Gospel; secondly to induce a desire to share the blessings of the Gospel with others, and third, to acquaint members of the class with means and methods of helping others to share these blessings.

The members of the Church over 20 years of age study the Gospel doctrine lessons. The courses here are varied every year. The aim is to emphasize the special opportunities and the responsibilities which adults have to apply Gospel principles to the betterment of home and community conditions.[8]

RELIEF SOCIETY

This association sees to the adult education of the Mormon women, and at the same time it concerns itself with the welfare of needy Church members. The first Mormon Relief Society was organized for the Latter-day Saint women on March 17, 1842, by Joseph Smith in Nauvoo Illinois. The Mormon Relief Society became affiliated with the National Council of Women in America in the year 1891. In Southern Alberta the first organized Relief Society began to act on November 20, 1887. The organization of this association took place in

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[8] Ibid., p. 248.

Cardston. Mrs. Mary L. Woolf was "set apart" as the president of the organization; she was aided by two assistants Mrs. Anna M. Lane and Mrs. Mary A. Roberts.

The objectives of this Church auxiliary organization are summarized in the following passage which was taken from the early records of the Mormon Church. The excerpt states the aim as follows:

> To manifest benevolence irrespective of creed or nationality, to care for the poor, the sick, the unfortunate, to minister where death reigns, to assist in correcting the morals and improving community life, to raise human life to its highest level, to elevate and enlarge the scope of women's activities and conditions, to foster love for religion, education, culture, refinement, to develop faith, to save souls, to study and teach the gospel.[9]

The women belonging to the Relief Society Organization follow a definite programme of studies. The first course of studies included gardening, literature, art, architecture and genealogy. Some of these subjects were optional. The present course of studies is covered in weekly meetings. Three-fourths of these meetings are devoted to educational work. The fourth meeting each month is set aside for any business which has to be discussed and for instruction in sewing.

There are three departments which are included in the

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[9] Ibid., p. 252.

Relief Society course of studies -- theology, literature and social service. The Relief Society magazine, which is published monthly contains the lesson material to be studied. An effort is made at all times to choose women of ability to act as supervisors and class leaders to carry forward the educational part of the programme. Generally these positions are occupied by Church members who have had teaching experience or by those who are engaged in teaching at the present time. In connection with the class work and as a means of follow-up work, projects in home economics, home gardening and clean-up campaigns have been established.

THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

The first Latter-day Saint association for the young men of the Church was organized in Utah by Brigham Young on June 10, 1875. Shortly after the arrival of the Mormon pioneers in Southern Alberta, a similar association was organized in Cardston; with Le Grand Robinson as president and J.W. Woolf and O. Ernest Bates as his assistants. When this association was first organized in Cardston on October 16, 1887, it was included as a part of the Logan, Utah, Stake. The founder of this organization, Brigham Young, sets forth the general purpose of this association in the following passage:

> We want you to organize yourselves into associations for mutual improvement. Let the key-note of

> your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life. Each member will find that happiness in this world mainly depends on the work he does, and the way in which he does it. It now becomes the duty of these institutions to aid the holy Priesthood in instructing the youth of Israel in all things commendable and worthy of Saints of the Most High God.[10]

The present leaders of the Mormon Church still regard this organization as one "to teach the young people to develop the gifts within them and to express themselves before the public". The organization likewise seeks to train the youth in everything which is pertinent to religious, moral, social, physical and intellectual advancement.

The Mutual Improvement Association holds its meetings each Tuesday evening. During the general assembly of all members attending, a brief preliminary programme is presented. After the programme the members divide into departments according to the following age groups: Scouts age 12-14, Vanguards age 15-16, M. Men age 17-23, Seniors 24-25, Adults -- all over 25. The class work which is discussed during the study hour offers an opportunity for the study of religious, social and industrial questions with respect to the Mormon point of view. In addition to the regular graded course of studies the association endeavours to train the individual in music, dramatics,

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[10] Ibid., p. 255.

dancing, public speaking and physical sports. It is not the aim of the organization to train experts along these lines, but the Church feels a need of directing the recreational activities of the youth so that the individual may learn to properly use his leisure time. The Mutual Improvement Association has a responsibility of training all members over twelve years of age, whereas the Primary Association, which has been discussed, endeavours to provide a similar programme for all Church members under twelve years of age.

THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Brigham Young organized this association on November 28, 1869. In Cardston, November 22, 1887, the officers of the first Young Women's Improvement Association in Alberta were set apart. Mrs. Zina Young Card became the first president of the organization. Her two assistants were Mrs. Annie Cheney and Barbara Amunson. Like the first Young Men's Mutual Improvement Association this organization was considered a part of the Logan, Utah, Stake. The following passage taken from one of the sermons of Brigham Young embodies the ideals of this organization:

> I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members in propagating, leading and practising the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth.

> We are about to organize a Retrenchement Association which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in your speech, wherein you have been guilty of silly, extravagant speeches and lightmindedness. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful. It is not to make yourselves unhappy, but to live so that you may be truly happy in the life which is to come.[11]

The members of the organization are given numerous opportunities for cultural studies and activities which make for character development and a full life. Early in the history of the organization carefully graded programmes of study were followed; most of them were planned along religious lines. Studies in home making and literature also play an important role in the course of studies followed by the young lady members of this organization. This association is closely connected with that organized for the young men of the Church. It aims likewise to look to the supervision of the leisure time activities of the adolescent and adult Church members. Recreational activities to occupy the spare time of the Church members are promoted. These activities include dances, dramas and various types of sports.

In order to direct and encourage the reading of good literature among the Mormon youth, the Mutual Improvement

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[11] Ibid., p. 257.

Association recommends annually a list of carefully selected books for its members. The local organization of each ward assumes the responsibility of placing these books in the Church library where members may go to borrow them in case they do not desire to purchase individual copies.

The Mutual Association Handbook lists the following advantages to the individual who holds membership in this organization:

(1) It places one in companionship with the best elements in the community.

(2) It gives many social advantages and provides wholesome recreation under proper leadership.

(3) It offers opportunity to express oneself before the public which in itself is a valuable training for duties in life.

(4) It enables one to discover one's possibilities and to render service to others.

(5) It satisfies the conditions and wants usually supplied by social societies, literary organizations, and private clubs; it teaches young people proper conduct at dances and socials.

(6) It develops the young man and boy in athletics and scout craft, and it teaches the girl the essentials of home-making. It provides for them both all forms of wholesome recreational activities.

(7) It affords training in music, drama, dancing, public speaking, story telling and other fine arts and it helps one to find one's life's work good.

(8) It gives one something to do; it keeps alive the ideals of noble ancestors and holds one in harmony with the spirit of the Mormon Gospel.

(9) It offers opportunity for the study of religious, social and industrial questions of the day from a "Mormon" point of view and under the influence of the spirit of the Gospel. It thus prepares young men and young women for missionary service at home and abroad.

(10) It makes one proud to belong to an organization of more than one hundred thousand working for the spiritual, social and intellectual advancement of its membership.

MISSIONARY SYSTEM

Although the Mormon Missionary System is not generally classed alongside the Church auxiliary organizations, it is of great educational value and may be mentioned in this section. The work of the missionary is carried on both at home and abroad. A missionary is

called into the mission field by the Presidency of the Church, and he usually spends from two to three years in this service. The missionaries are grouped into missions which are presided over by a man of administrative experience, who directs their work and to whom they report frequently for guidance.[12]

From their observations abroad these young people gain a rich store of knowledge and an insight into the cultures of foreign countries and the way of life of the people. In many of the foreign mission fields the young man is permitted to study a new language which he uses as he studies it. This direct method of learning a language puts into practice the utilitarian principle of language study which is emphasized by the Mormon system of education. These young people on their return from foreign countries, are able to add much from their store of experience to the educational advancement of the communities in which they reside.

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[12] Ibid., p. 266.

CHAPTER IX

CONCLUSIONS

A study of the documents which are relevant to the early Mormon educational institutions -- both religious and secular -- bears evidence of progressive elements in the Mormon philosophy of education. Although Joseph Smith, the founder of the Mormon Church, laid down the policy which guided Mormon leaders in their attempts to promote schools, Brigham Young, because of his position as leader of the Church and his dominant personality, was actually responsible for directing this policy on the early Utah frontier. In spite of the fact that a number of the early Mormon educationalists had received a classical education, either in Europe or in the New England States, it was from a smaller but more influential group that Mormon education received much of the utilitarian stamp which characterized it on the Utah frontier and in the Latter-day Saint region of Southern Alberta. The Mormon advocates of a practical education to serve the needs and circumstances of a people striving to carve an economy from an unfriendly frontier, had received very little formal education under the traditional system. Brigham Young, the most dominant of the group, had attended day school for only eleven days during his childhood.

The "classical controversy" for sometime divided Mormon

leaders. Dr. Karl Maesar, a Mormon convert from Germany who later became the first president of the Brigham Young University, favoured the return to the traditional classics. Brigham Young maintained that "education is life" and that, therefore, the schools of the Mormon frontier should prepare the people to cope with their immediate problems which are conditioned by the environment in which they live. He was not opposed to a classical education in its time and place, but he saw no need to champion its cause amongst his followers since tradition had for many years firmly entrenched it in the curriculum of the New England States from which the Latter-day Saints had migrated.

The utilitarian purpose of education was reflected in the early Mormon schools in Southern Alberta. The vocational courses offered in the Knight Academy as early as the year 1910 aimed to train the students to find a place in industry, to cope with domestic responsibilities, and to render community service. If the day schools of the area did not provide instruction in certain practical courses, such instruction was sometimes given by private tuition. The private commercial school which operated for a number of years in Cardston offered such instruction.

In the Mormon region of Southern Alberta agriculture is the chief industry. The Church academy in Raymond for a period

was geared to meet the educational needs of the farmers of this area. The semester system of administration employed at this institution permitted the students engaged in agriculture to attend school for part of the term when the harvest season was over. The modern two-way method of graduating students allowed such pupils to accumulate Knight Academy diploma credits instead of working towards University matriculation and Normal entrance intended for the full-time students. In the district schools of this region advantage was taken of the school-fair as a means of stimulating the child's interest in agricultural pursuits. This type of an activity permitted the child to actively participate in a useful project.

The early Mormon educational institutions were modern in the respect that they recognized the need for training the child in "self expression" by means of public speaking courses and extra curricular activities. At the same time this phase of Mormon education served a utilitarian purpose. If Latter-day Saint organizations were to be properly directed they had need of teachers who could express themselves before the public in the English language at home and in foreign languages abroad. From the inception of the Church, Mormon institutions have endeavoured to train the members to fill such a need.

Although at first the Mormon system of education in Utah was the handmaid to industry and religion, and therefore gauged to satisfy the physical wants and spiritual needs of the

pioneers, the aesthetic and social aspects of education were not entirely lost sight of. The facts stated in the documents referred to for the purpose of writing this thesis, reveal that as soon as the economic position of the Mormon pioneers was made secure, they organized auxiliary associations which served to foster the "many-sided" development of the individual. The mutual and self-improvement of the Latter-day Saint adult members, as well as the development of the "whole child" by means of child-centred activities, integrated around a central religious theme, are encouraged in Mormon Church organizations. These tenets of progressive education are emphasized in the modern school.

The communal settlement of a frontier area by an ethnic group serves to lift the morale of settlers and to lend them the optimistic enthusiasm essential to the development of a pioneer region. Such a method of settlement in "farm-villages" used by the Mormons in Southern Alberta gave the Latter-day Saint pioneers of this area the social and educational advantages of centralization which permitted a system of graded schools in their communities.

By the year 1918 the Mormons had almost succeeded in their efforts to staff their schools with certified teachers of their own faith. They had likewise at this period assimilated with the surrounding areas, populated by other religious sects, to the extent that some Latter-day Saint teachers were being

employed by the school boards of these non-Mormon areas. The factor which mainly contributed to this rapid assimilation is that the English language is spoken in their homes as well as in their schools. The language barrier still stands as an impediment to the assimilation of some of the other ethnic groups of Western Canada.

Since World War I the pattern of education followed by the public schools in Mormon communities has conformed to that of the provincial system of education. Although the Latter-day Saint people preferred teachers who were affiliated with the Mormon Church they have never been successful in staffing their schools entirely with members of their own faith. Some of their members probably prefer to teach in larger non-Mormon communities with which they have assimilated.

Since World War II there has been a rapid expansion of the school systems in the larger communities of this region. Although the programme of studies followed by the schools in Latter-day Saint communities is prescribed by the Alberta Department of Education the Mormon Church still endeavours by means of its auxiliary organizations to emphasize the "all-round" development of the individual. The Mormon seminary programme which was introduced in the year 1952 has replaced the need for the half hour religious instruction which was introduced in the mid-twenties.

From his examination of the facts dealing with the history of education in Mormon frontier areas the writer concludes that from a very early period the Latter-day Saints have striven for the education of the "whole-child" through carefully organized programmes which are carried out by members of the "whole-community."

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The Knight Academy Minutes, Raymond, years 1910 to 1921.

The Magrath School Board Minutes, years 1913 to 1936.

The Raymond School Board Minutes, years 1936 to 1940.

APPENDIXES

APPENDIX A

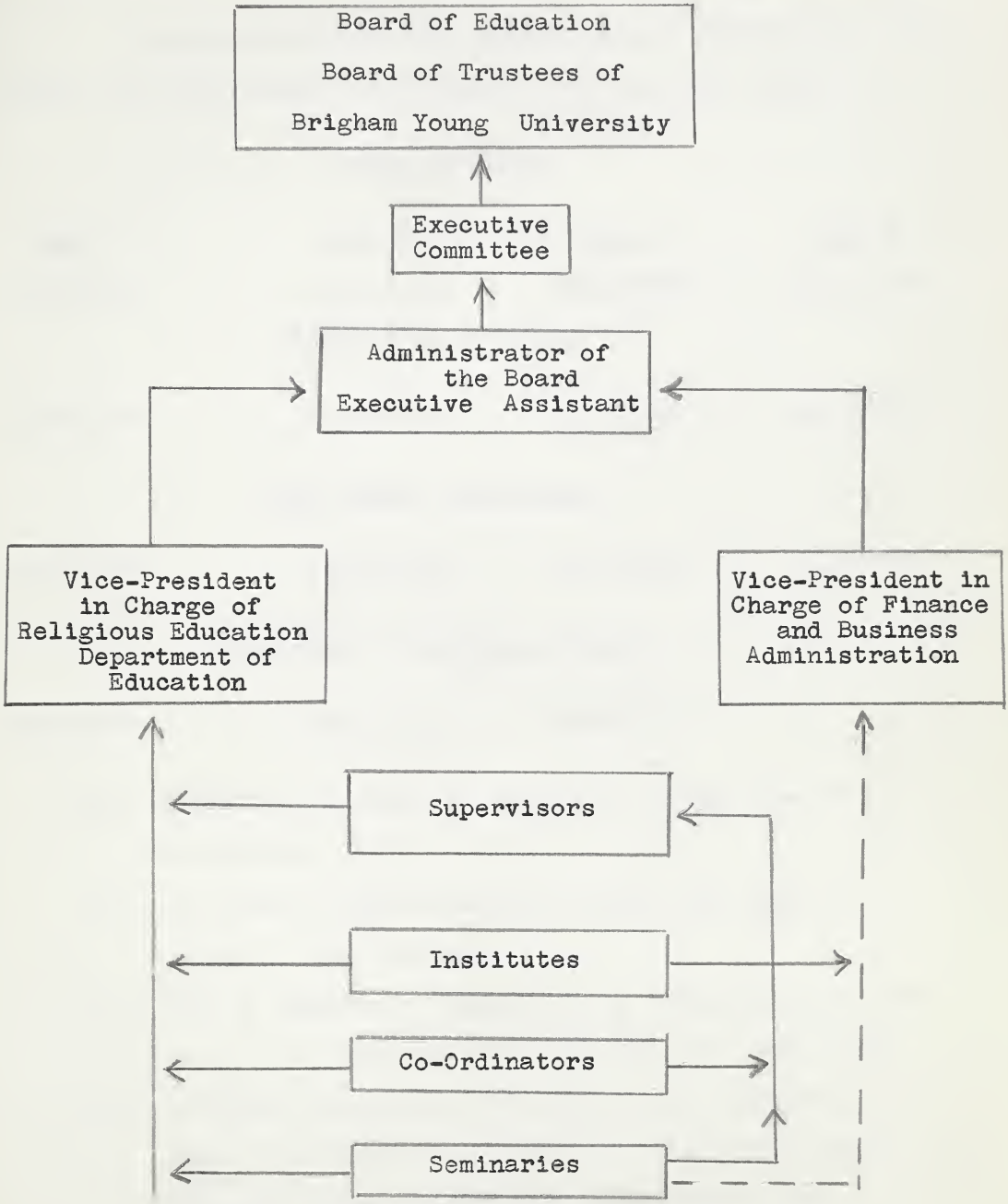
KNIGHT ACADEMY FACULTY 1910 - 1921

Allen, Hazel,	1918 - 1921
Allen Heber F.,	1913 - 1915
Allen, Miralda,	1912 - 1913
Anderson, Sara H.,	1920 - 1921
Baker, M., (Mrs.)	1910 - 1911
Bennett, A. F.,	1920 - 1921
Blackmore, J. H.,	1915 - 1919
Bramwell, Ernest,	1910 - 1915
Brandley, Louis,	1919 - 1921
Cazier, Maydell,	1912 - 1916 1919 - 1920
Coffin, Earl,	1917 - 1919
Fenton, V. E., (Miss)	1920 - 1921
Holmes, Ellen,	1919 - 1920
Holmes, Myron,	1915 - 1919
Mitchell, N. Lorenzo,	1915 - 1921
Nye, George O.,	1911 - 1915
Pack, L. L.,	1910 - 1912
Palmer, Asael,	1918 - 1921
Poulson, Edwin S.,	1911 - 1915
Rasmussen, Frances,	1911 - 1913
Redd, Paul,	1919 - 1921

Robbins, Archie,	1914 - 1920
Romney, Emma,	1915 - 1920
Romney, Thomas C.,	1916 - 1920
Skouson, Don P.,	1919 - 1920
Smith, Hyrum,	1914 - 1916
Steed, Merlin,	1912 - 1914
Stott, Edgar,	1917 - 1920
Tanner, Vard L.,	1910 - 1915
Ursenbach, O. F.,	1910 - 1911 1916 - 1917
Walton, Matilda,	1913 - 1916
Wetzel, Charlotte,	1916 - 1917
Woodbury, E. L.,	1920 - 1921
Woolf, De Voe,	1914 - 1915
Woolf, Wilford,	1910 - 1912
Wright, Pearl,	1910 - 1912

APPENDIX B

ORGANIZATION CHART OF THE ADMINISTRATION OF MORMON SEMINARIES



APPENDIX C

Salary Schedule of the Magrath School District No. 620 taken from the School Board Minutes for the year 1928.

Grade Teachers

Step 1	Step 2	Step 3	Step 4
$1,000.00	$1,125.00	$1,190.00	$1,260.00

Grade VIII Teachers

$1,200.00	$1,300.00	$1,400.00	$1,500.00

High School Assistants

$1,500.00	$1,600.00	$1,700.00	$1,800.00

Principal of the High School

$2,200.00	$2,300.00	$2,400.00

(1) Salaries may begin in grades V, VI and VII, at $1,060.00.

(2) Two years' experience may be given one year's credit on the schedule.

(3) Once a teacher is placed on the schedule he or she can not be advanced more than one step each year.

(4) A teacher receiving two successive inspector's reports graded below "good" will have his yearly increase discontinued until such time as the

[illegible]

[illegible]

[illegible]

grading received reaches "good" or better than "good". Upon receiving two such unsatisfactory reports the teacher may be asked by the Board to submit his or her resignation.

(3) The teacher must agree at all times to teach the grades assigned by the principal. It is further agreed that if the teacher has been assigned to grades II, III or IV and prepares to remain in those grades after being requested by the Board to take a higher grade, he or she shall not advance to the maximum salary as stipulated in the schedule, but shall remain at the pleasure of the Board at the salary at which he or she is at the time the request was made.

APPENDIX D

SEMINARY SAMPLE BUDGET

FOR TWO ROOM SEMINARY

ENROLLMENT - 275

MAY - 1935

ESTIMATED REVENUE

From Stake Budget	$1,500.00
Total	$1,500.00

ESTIMATED EXPENDITURES

A. For Local Stake Seminary Board

(1)	Janitor $40 per month for 9 months	$ 360.00
	$15 per month for 3 months	45.00
(2)	Coal, 20 tons at $10.50	210.00
(3)	Light, $7.50 per month for 9 months	67.50
(4)	Telephone, $4.50 per month for 9 months	40.50
(5)	Water	25.00
(6)	Library	50.00
	Sub Total	$ 798.00

B. For Expenditures Shared by Stake Board and Department of Education (Church)

Repairs and Renovations

(1)	Repairs to roof	$ 85.00
(2)	Repairs to chairs	25.00
(3)	Repairs to front door	15.00
(4)	Paint for 2 classrooms	165.00
(5)	Paint, building (outside)	95.00
(6)	Renovation, basement room	225.00
(7)	Shrubbery	45.00
(9)	Miscellaneous	45.00

New Equipment

(1)	Typewriter	$ 145.00
(2)	Duplicator	205.00
(3)	Ten student chairs at $13.50	135.00
(4)	Record Player	219.00
	Sub Total	$1,404.00
Less Church Department of Education Share 50%		702.00
Less Stake Board's Share 50%		702.00
C.	Total Expenditure from Stake Budget	$1,500.00
	Grand Total	$1,500.00

[illegible]

APPENDIX E

PERSONS INTERVIEWED BY THE WRITER FOR RESEARCH DATA

Brown, W. E.,	Magrath, Alberta
Edmonds, W. Everard,	Edmonton, Alberta
Hinman, Andrew,	Cardston, Alberta
Jacobs, Lyman,	Raymond, Alberta
King, Elizabeth,(Mrs.)	Raymond, Alberta
Low, Sylvester,	Cardston, Alberta
Nelson, Seth,	Cardston, Alberta
Rollins, Le Roy,	Cardston, Alberta
Shaw, Vern,	Cardston, Alberta
Shaw, Margaret,(Mrs.)	Cardston, Alberta
Steele, John,	Magrath, Alberta
Smith, John,	Cardston, Alberta
Woolf, Delia, (Mrs.)	Raymond, Alberta
Woolf, Golden L.,	Provo, Utah, U.S.A.

[illegible]

APPENDIX F

BRIGHAM YOUNG'S UTILITARIAN CONCEPT OF EDUCATION

Brigham Young's concept of education, in part, is set forth in a religious sermon delivered by him in the Mormon Tabernacle in October of the year 1860. The sermon reads:

> A great share of our attention is given now to educating our youth -- and how? I would not have to go far in the state to find an example. In the early days we owned lots in the ten acre field, in the five acre plot and in the city plot. We paid taxes on them. By and by harder times came; taxes increased and we sold the ten acre plots to pay the taxes on the others. Then the five acre lots went, and by and by the city lots began to go. Here is the case of a badly balanced estate, plenty of realty but no cash to keep up the current expenses.
>
> That is the condition of our educational affairs at the present time. We educate one side of the individual, and the other side remains unimproved. Why do I say that? Because all that goes to make up the foundation of life that builds up a country and that develops the mines, agriculture, and the factories is left out of education. It is all letters !...
>
> I believe today that God intends that this people take hold of the mining and manufacturing institutions and put their sons and daughters to such labour as is suited to them. Educate them in these things as well as in letters. If we do not do this, where shall we draw from for men with the capacity to build up Zion and make it a perfect home?
>
> It has been stated that Utah includes within her borders all that is necessary to make her people wealthy. But we are neglecting the very means that God has put into our hands to educate our people in the right way. In my opinion the time has now come when our schools, instead of having so much in the line of gymnastics, should give good manual training.

Gymnastics are good to develop the muscles it is true. If the youth developed them with the hoe, or the axe, or the plow -- something that is useful -- it would do them good. If we could have our farms, our blacksmith shops, our turning lathes, our carpenter shops and our factories, and educate our children in these things as they go along, we should turn out men who could be moulded and used for the benefit and upbuilding of the Zion of our God. Zion has to be built up, and we want men who are capable of superintending in charge of every department. God designs that men should be educated for this purpose.[1]

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[1]Bennion, op. cit., p. 101

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